The Priest

Edited By Priests For Priests

CHRISTMAS AT ST. ALPHONSUS'

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February, 1954

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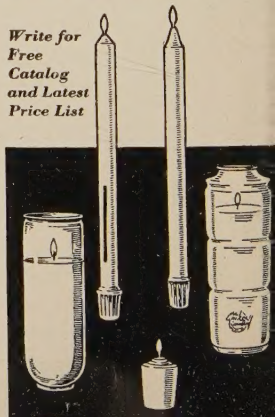

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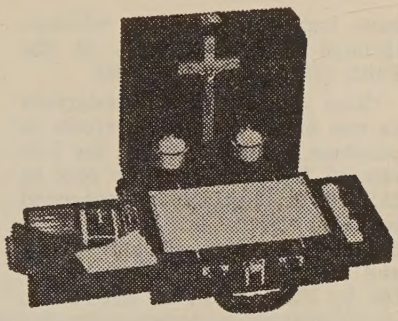
This Month's Cover

FROM time to time we have mentioned Msgr. Louis J. Mendelis, pastor of St. Alphonsus' Church in downtown Baltimore. Originally built by the Redemptorists, the church was turned over to the diocesan clergy and the Archbishop made it a Lithuanian national parish. But in recent years, although still serving the Lithuanians, it has tended to become more and more crowded with office-workers and sales-people. Msgr. Mendelis has risen to the increased demands on his zeal, putting on extra Masses, confessors, and devotions, and generally keeping the place humming from morning till night.

We noticed his name in the news this past Christmas as advocating the abolition of the Santa Claus myth which in his opinion has by now lost whatever religious significance it may ever have had.

But our interest in the Monsignor is as a paragon of devotion to the missions. We asked him for a summary of his fund-raising activities in their behalf over the years and received the following amazing letter in reply:

"We have been averaging over $60,000 a year. In fact in 1945 we gave the missions over $80,000. Using these figures as our guide, I would say that in 17 years we



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"Just a year ago we undertook as one of our mission projects to purchase a chapel car for the Diocese of Raleigh. It was to cost us $15,000. In 12 months we succeded in raising $13,000. The car has been delivered to Bishop Waters and we will doubtless get the $2,000 by the time of its dedication.

$50,000 to the Lepers

"One of our hobbies is the Christmas Leper Fund. If I am not mistaken we are the only church in the country with this annual appeal for 'Christ the Leper.' Our annual Advent 'take' for the lepers is between $3,000 and $4,000. Since becoming interested in this particular phase of missionary work, we have contributed over $50,000 to the Leper Fund.

"Every year we invite some American Bishop from one of the missionary dioceses in our country. I have had Bishops Toolen, Gerow, Greco, Hyland, Russell, Waters, Navagh, Metzger, and others. As a rule we send them off with a $3,000 check for the missionary work in their dioceses.

"Of the nuns, the Little Sisters of the Poor come to us every year the first week in Lent and usually leave with more than $2,000 in their handbags. In 15 years of helping the Catholic missions I think I have had almost every missionary order of Sisters in the country. God is good to all of them and the people have become accustomed to giving.

"By the way, our (Miraculous

THE PRIEST **FEBRUARY, 1954** **VOL. 10, NO. 2**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

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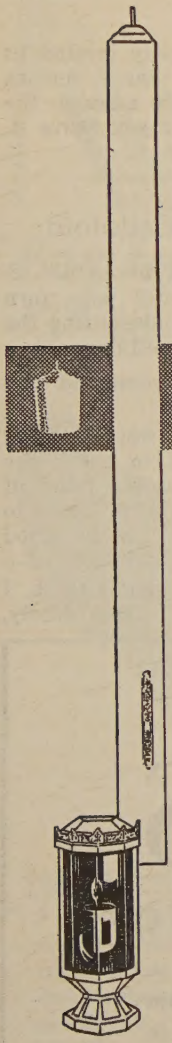

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Medal) Novena celebrated its 19th anniversary today. I estimate that over 10-millions of people have been to the services in those 19 years.

"The harvest is great indeed. There is so much to be done. My only regret is that time is running out on me. I have not the energy that I had 25 years ago. I see opportunities today that I did not see ten years ago. I pray that someone else steps in when I step out. Catholics and non-Catholics are most generous when you give them *service*—when they see that you have *no other interests* except those that become a priest."

Msgr. Mendelis' picture on our cover, the spring in his step and his abounding energy belie his concern over his fading youth. And his words about people forming the habit of generosity remind us of St. Francis de Sales' remark that generosity is like a beard: the more and the closer you shave it, the thicker it grows.

Luther In Celluloid

FATHER Baum of Greenville, S. C. sends us a full page torn from a local paper advertizing the Luther movie. It is well done:

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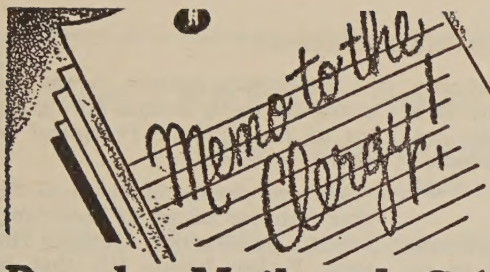

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to be a slave to no man's authority. If this be heresy, so be it. It is still the truth. To go against conscience is neither right nor safe. I cannot . . . I will not . . . recant! Here I stand . . . ' "

Encircling the page are pictures of seven local parsons with an appropriate exhortation from each.

Father Baum sent a copy of Archbishop Noll's pamphlet on Luther to each of the 212 ministers listed in the Greenville City Directory.

1953 Index Available

THE index for THE PRIEST, 1953 is now available and may be had by writing to our business office at Huntington, Indiana. It was prepared for us by Joseph Sprug, editor of *The Catholic Periodical Index.*

We are deeply indebted to Father Americo Lapati of Providence for all our earlier indices. This year, Father Lapati felt that he could no longer carry on a work which he had undertaken as a labor of love. The fact is that Father Lapati is currently engaged in so many tasks that we could hardly ask his help any longer. He is teaching, curate at a busy parish, and in summer school as an instructor during the vacation months.

Our thanks with a tip of the birettum to Father Lapati. Our welcome to Mr. Sprug.

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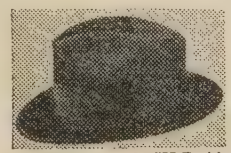

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in color are taken from Peter Comestor's *Bible Historiale* (15th century), *Les Grandes Heures de Rohan* (15th century), *Imagines Biblicae* (13th century), and *The Gospel Book of Charlemagne* (8th century). You can see how it is a complete break from the cloying type of art found most widely in the usual undertaker's calendar.

The first eight books of the Old Testament, Genesis through Ruth, and the entire New Testament are in the translation lately executed by our American Confraternity of Christian Doctrine. The Psalms have been translated from the Latin version lately approved by the Holy See.

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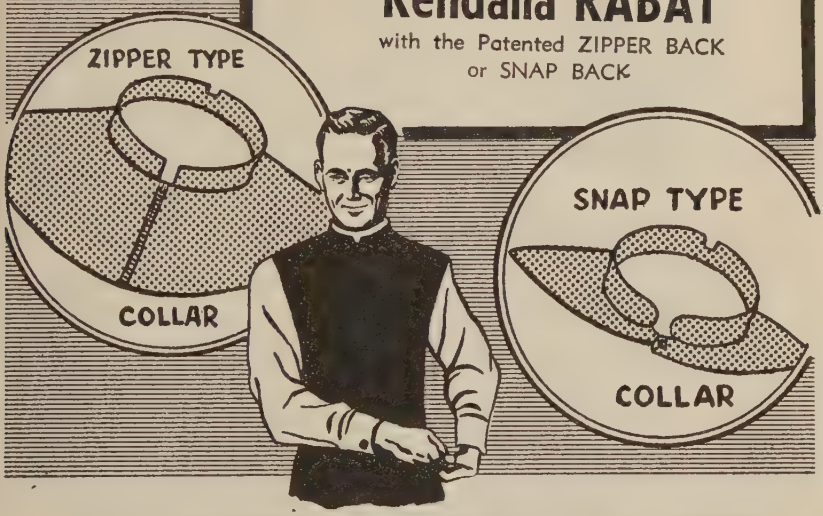

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Continued on page 168

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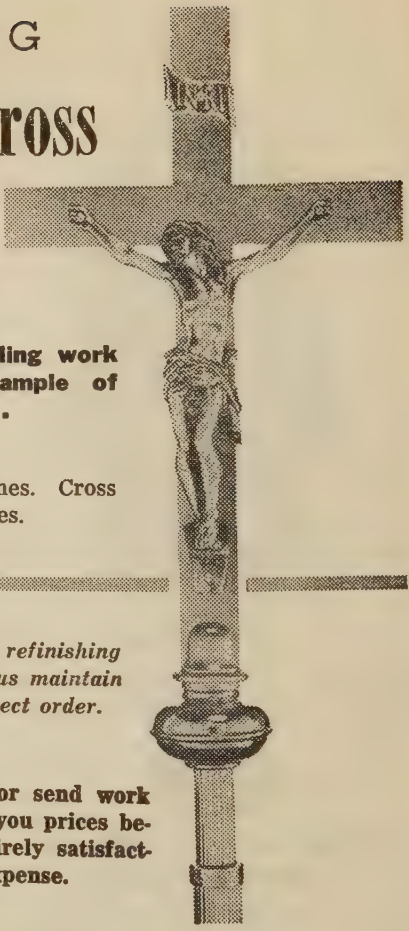

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The Priest

Vol. X FEBRUARY, 1954 No. 2

Editorial Comment

This Flood of Printer's Ink

A FACT sheet supplied by the Catholic Press Association shows that there are now over 550 Catholic periodicals being published in the United States. Of these 100 are weekly newspapers. Total coverage comes to nearly 19 million or roughly 60 percent of the total Catholic population, estimated at 30 million.

But statistics are deceptive. When the CPA figures that our publications blanket 60 percent of the Catholic people, it is taken that each person has one subscription to one periodical, whereas the truth is that the average devout family will subscribe to one or two weeklies and perhaps six monthlies representing mission societies and other special interests. Hence our coverage, from the aspect of persons reached, is much narrower.

Here is a tabulation of Catholic Press growth through the years, with circulation and population computed in millions:

Year	Circulation	Catholic population
1925	6.5	18.7
1945	12.5	24.0
1950	15.2	27.8
1952	17.3	29.4
1953	18.9	30.4

While our press growth has more than doubled in the last quarter-century, CPA points out a corresponding growth of 60 percent in the overall Catholic population. So we still have little to brag about—especially when our figures are compared with figures on the secular press.

First of all, a glance at any corner newsstand or drugstore rack will show that while we Catholics represent at least 20 percent of the general population, our representation on the newsracks is practically nonexistent.

The 15,000 secular publications circulate over 500 million. That gives them a 330 percent coverage of the country. In other words, each individual American gets at least three periodicals and then some, by comparison with our 60 percent Catholic coverage. Here are the statistics in round figures:

	Secular	Catholic
publications	15,000	550
circulation	500 million	19 million
population	150 million	30 million
coverage	333 percent	60 percent

The average of secular to Church publications in Catholic homes is 7 to 1.

Bias Is Inevitable

If the secular periodicals were neutral it would be bad enough, i.e. if they could report the world scene as a mirror would show it, without distortion in a flat recital of the facts. But a certain degree of editorializing or bias is inevitable. There is first of all the materialistic assumption in every word of every article and editorial that is written: a complete ignoring of supernatural realities, a constant preoccupation with wealth, luxury, sex, and blood.

If that were all it would be bad enough. But there is in many papers and magazines a positive hostility to the Catholic Church. She is resented as the pillar of truth and a standing reproach to the wicked. These people sense her mysterious vitality and that very fact seems to infuriate them. Hence the cards are stacked against us. Our dignitaries are described in terms that express respect but infer ridicule, and our motives are misrepresented. Not always, you understand, but too often for comfort.—To say nothing of the "cheesecake" or frank appeal to prurience in the daily papers and pulp magazines—the banal features and columnists: "This I Believe," by world-famous actress; "How I Tuned In On God," by Metropolitan opera star; "After Death What?" by the winner of last year's Pulitzer Prize.

Inadequate Instruction

Our people in the main are not college graduates. In fact, like Christ, we practically monopolize the lower classes. Against this torrent of poison

they can oppose perhaps eight years of catechism, questions and answers learned in grammar school by rote and without too much comprehension; or a few years of Sunday school; or merely preparation for First Holy Communion and Confirmation. Fortunately they have been drilled in the habit of Sunday Mass—and they *do* have the Faith.

Our instruction of them is perforce pitifully inadequate. In the larger cities where the majority of the people live, our schedules crowd in the Masses sometimes at 45-minute intervals. There are ten minutes at the outside for preaching, more often only six or seven minutes —which must include the reading of the Gospel, diocesan letters for special collections, parish meetings and projects to be plugged, announcements of deaths and banns, and other miscellanea.

Interest in missions and novenas is falling off. It was different in olden times when the people had no place else to go, but now we find ourselves competing with Arthur Godfrey and Jackie Gleason. Needless to say, they are much more entertaining.

(By the way: how many people were at the Holy Hour in your church last Friday evening?)

One Effective Antidote

Our one effective antidote is the Catholic Press. In recent years our editors have learned to match the secular press in interest, using pictures, comics, crossword puzzles, cartoons, and human interest features. Your Catholic paper not only looks at the news from God's point of view, but it always supplies at least one solid instruction. Many papers cover the catechism systematically again and again through the years. So that if a person never heard a live instruction but read his Catholic paper carefully he would eventually acquire a sufficient grounding in faith and morals.

"But the people won't take the Catholic papers. I put the bundles in the back of the church and they're still there at the end of the morning."

The people will take them—all of them, people and papers—if the pastor puts his mind to it. Nature is lazy. Of course they'll walk past the papers if left to themselves. But if the pastor reminds them in his announcements, if he singles out some feature for comment, if he points out the vital need for having a Catholic paper in the home, and if his ushers make them accessible—then the people will pick up the papers and take them home. It's been demonstrated by experience.

This then is the answer to the menace posed by the secular press, to the danger of inadequate instruction in the big-city parishes — push the Sunday papers. Make them take them. Many pastors, already aware of

this, are forming the habit in their school children by directing that one or two religion periods be devoted each week to an analysis of the current Catholic paper.

Every Catholic home should subscribe to at least one Catholic weekly, a monthly, and a magazine for the children. These things could most opportunely be dealt with from the pulpit some Sunday this month. —*R. G.*

The monstrous modern heresy is to change the human soul in order to adjust it to conditions instead of changing the human conditions.—**G. K. Chesterton.**

JULIE - - - Or Housekeepers are Hard to Get

"Domestic prelate? Hmm. Wonder what they think I am . . ."

The Mass and Liturgical 'Reform'

What the scholars suggest

H. A. Reinhold

WHEN discussing European movements, religious, social or political, we must bear in mind one fundamental fact which we are apt to forget: that Europe, West as well as East, has not only been shaken to its foundation, but that, in spite of its unprecedented "prosperity" it is a continent beset by a profound anxiety.

I don't mean some more of the same anxiety we witness in the more excitable and less informed part of our own population, but a different one, a spiritual one. As a matter of fact most people I spoke to in 1952 and 1953 while in Europe were of the persuasion that the Red Empire was not thinking of war and invasion, but of wait and see, and the "red infiltration" issue was not uppermost in their minds, what with 10% of the voters of some countries being voting Communists — non-infiltration would have been as surprising to them as infiltration is to us.

The anxiety is deeper and of a different kind and is best expressed by Mounier's word that the causes of defection from the Church by the masses are chiefly two: the unwillingness of the middle class Catholic to take the social reform program of the Church seriously, and the exclusion or near-exclusion of the faithful from an intelligent and active participation in the official and public worship of the Church.

Christian trade unions, Christian workers, societies, credit unions, political parties are trying to cope with the first problems. How much they succeed is the question and it deserves an analysis by someone more competent than yours humbly.

The second cause has been taken to heart by the Sovereign Pontiff, by his direction also by the Congregation of Rites, by the religious orders—Benedictines, Dominicans, Franciscans, Jesuits, and Redemptorists are pioneering — by the secular parish clergy including Oratorians, by whole seminary faculties and above all by the hierarchy. There would be a long list, but I will only mention such names as the Cardinals Nasalli-Rocca, Lercaro, Suhard, Feltin, Schuster and such Bishops as Bishop Stohr, Weber and many, many more.

This is hard to understand for us who live in a country that has no revolutionary class, that has had peace in its borders for 90 years, that has lived under the same constitution for almost two centuries, that regards political parties with humor and detachment, and that is by its whole makeup reverent

of God, conservative, practical, and hostile to analyses and soul searching. We are just not in a mood of being anxious and get angry at anyone who disturbs our peace of mind. As long as our diocesan papers tell us that the number of converts grows year by year, that we arouse jealousy and that most of the Protestant resentment is just that; as long as our communion rails are crowded, our schools cannot hold the students, the number of priests is woefully short of the demands made on their time: why should we indulge in "anxiety" especially if it is an international term brought into vogue by such sleazy characters as the French existentialists?

Today I am not going into the question whether or not there is any reason for us to be anxious too. We are not going to be anxious just to be up to date with our European, Asiatic, Australian, African and South American brethren, though we should try to understand them. If they in their anxiety and worry, tempered by faith and hope, speak of reform we probably think that it is most imprudent, nay disloyal, to consider such a thing in hearing of the enemy. Because we like to think, like all minorities, that the enemy can be foiled and that a nice, straight facade is essential to maintain standing, we are inclined to refuse to look around for needs of repair and improvement, at least while others can see us. In other words, our traditionally "apologetic" or "state of siege" attitude often prompts us to resent any suggestions, even meritorious ones.

A Serious Complaint

To what length Europeans and Catholics in missionary countries have gone to give things a good, hard look is best shown by the suggestions made for an adaptation of the Mass to make the most of it. All these suggestions never touch the essentials; the character of its second part of sacrifical banquet, nor has anyone suggested that its two parts of doctrinal or "word" service taken from the synagogue and of sacramental based on the last supper are obsolete. As a matter of fact the complaint is that for all practical purpose neither in High Mass nor in Low Mass does this character come out sufficiently for the people. And it has become obvious that even the laudable efforts of dialogue and congregationally sung Mass do not remove the obstacle entirely, good as they are. This seems to be an observation not of the much maligned "young" clergy, but of the highest authorities. The devout, well educated Christian with his big missal turning pages to keep up with the celebrant and savoring the esoteric beauty of the Mass as a text composition in solitary meditation, is not what we call a liturgical person, as is so

often assumed. He is prevented from being this by his isolation with his book and his whole mental attitude. His mind, it is true, via his book, is connected with the priest at the altar. If that were all, 800 book-reading and meditating minds, synchronized but without other contacts, still and attentive but mutualized celebration, would constitute a celebrating liturgical throng, while the less educated who listen, respond, sing, look, and thus un-reflectedly participate in whatever happens in church would forever be liturgical outcasts. But by sheer weight of numbers they will always be 90% of all Christians, and more.

But this is all theory. Since there are printed proposals and since in official round-table discussions and clerical "bull sessions" practical proposals have been made, what do these clerics want? It may all become clear by an outline of the kind of Mass they wish the Holy See would give them. Unless my memory deserts me, here it is.

A. The bell rings and the celebrant enters, while the congregation rises to sing a simple hymn, based on the Introit of the Mass in its text. The melody is one of the popular hymns, but of the better kind conforming to the requirements of Pius X. After the priest has made, in silence, a profound inclination, he intones a simple Kyrie responded to by the congregation and alternated as we have it now. (1) Then he mounts to the middle of the altar, preferably behind the altar as in Rome, and without *osculum* sings: the Lord be with you, etc . . . "Let us pray" is followed by a moment of silent prayer, after which the priest sings or recites a translation of the official collect, without commemorations. Then the celebrant goes to the epistle lectern and bids the people sit down to listen to the (translated) epistle. This lectern should, of course, face the congregation and be close to the altar rail to command full attention. The celebrant adds explanation to difficult passages. While the choir sings the official, translated gradual, or the congregation a hymn based on this text to the tune of the introit, the celebrant silently prays at the altar steps and goes to the gospel lectern, where he follows the same procedure, bidding the people rise in reverence to listen to the good tidings as written by the Evangelist. As all those consulted were in favor of a four year course of the whole New Testament instead of annual repetition of the same few pericopes, both priest and people will have, not only a great variety, but a better knowledge, of the prime source of revela-

(1) The "Gloria" to be reserved for the great feasts only.

tion. So far only the collect was at the altar.

It is generally considered that it is here where we have the psychological moment which finds us in the mood to see ourselves in the light of God's Word and ready for an act of humility: therefore after the sermon there follows what now is the Confiteor, but shortened, followed by absolution and introduced by a liturgical formula — all in the people's tongue of course! On ordinary days the Apostles' Creed would then follow; on days of major mysteries of the faith, the Nicene Creed, sung or recited as the parish is able to do it.

A Litany of Intercession

This was a transplantation of something very significant, but now entirely lost to the congregation what with the celebrant and assistants saying it "against" the singing of the choir. Now follows a feature which all seem to feel would be very popular: a litany of intercession, shorter of course than the "intercessions" on Good Friday, less repetitious than the similar ones in the Eastern liturgies, but giving all the "intentions" of normal parish life due expression. Here is a place for the *imperata*. A strict liturgical frame is naturally needed to prevent bad taste, emotionalism, and trite and trifling sentiments from inserting themselves here. This truly popular prayer is still there in its atrophied form in that inconsequential and lost *"Oremus"* we sing before the offertory verse without proceeding to do so.

As is easily visible, a great deal of time-consuming inaudible matter (Judica, etc., Oremus, Gloria, Munda) has been cut out, as well as the many occasions of altar-kissing and turning around. Technically speaking the whole scriptural part, the prayer and word service, has been taken off the altar and would then be *in choro*, close to the people who would be addressed immediately, instead of hearing translations as "an afterthought," while the main reading and praying is performed against and facing the wall. This is in the best tradition as e.g. the Dominican high Mass still shows. Our present low Mass is after all a one-man service and quite a private adaptation of a high Mass, fit for little chapels with only a server in attendance, but less fit for a parish congregation.

B. Let us now turn to the actual mystery of the Mass as instituted in the Last Supper to which the first part of this Mass is a preparation and introduction.

With a little effort of the mind we can give a good interpretation to our present offertory prayers as "proleptic" or anticipatory of the following sacrifice, although the prayers really say more than is our intention. But that isn't the worst. It is the accumulation and the

uncoordinated state: some are in the first person singular, some plural; in the last one, while we are speaking with one person and in one person, Christ, of the Trinity, we still address the Trinity and repeat what we have said before. Then there is that puzzling "Orate, Fratres," obviously only addressed to the assistants as it is not sung at high Mass, and, too, is repetitious. Nor is the length of the Lavabo psalm and its slightly "pharisaic" mood the best we can do. The whole offertory seems too long and solemn for a mere "setting of the table" which it is. It is confusing because it anticipates a bit too much. [2]

The proposals made by pastors and scholars alike all agree on this. The solutions all go in this direction. Some want to make a thorough and consistent restoration of pristine simplicity, others want to preserve the best of the medieval accrescences. If the bread and wine were made ready on the credence table while the people make their offering in the collection, it would make good sense. The gifts are then taken to the altar by the priest (or deacon) in a procession either with the sole accompaniment of the offertorial processional (a hymn sung by the congregation, or an *offertorium* by the choir.) Whether or not the priest should say silent prayers the while — over the bread, the mixing and the chalice — is a moot question. In general it was felt by all whom I heard that, while singing or reciting goes on, any effort of the priest to concentrate on his own prayers is a desperate and mostly hopeless venture. If this principle were applied, the majority was in favor not to let the priest start the Canon before the *Sanctus* is sung — which means according to the best authorities, the simple one (XVIII) sung by the congregation. [3]

European periodicals have freely discussed the next part which starts with the end of the Canon properly speaking, as no changes for the Canon were contemplated, except the suppression of superfluous "Amens" and signs of the cross — matters that would not be noticed by the congregation anyway.

Proposed Changes

The changes desired are here: elimination of all signs of the cross over or with the consecrated species and a solemn conclusion of the Canon proper by signing or saying out loud

[2] It is generally assumed that the ancient collect now misnamed *secreta* should be sung or recited aloud. This would then be *the* offertory prayer.

[3] Remember: these things do not apply to Bishop's functions or monasteries but are meant for parishes, schools, and institutions whose congregations are lay people.

the "Per ipsum, etc." of the little elevation, so that the congregational "Amen," required by Mediator Dei, would really come "ex toto corde."

If logic and good historical knowledge preside over the pastoral adaptation of that very enigmatic cluster of rites after the Lord's Prayer, it would look like this: the "Libera" as on Good Friday is sung or said aloud, no signing with an empty paten takes place. After the people's Amen (no silent one after the Pater) the priest says the prayer for peace (first of the three) silently — many want it dropped or ad libitum — and then sings "The Peace of the Lord be always with you," followed by the Pax. (Remember, no signs of the cross with the sacred species). When the Pax is given, the celebrant breaks the host in three, and during this ceremony the Agnus Dei is sung. The small particle is used for the chalice as now, the two larger ones serve for the priest's and the assistants' (Deacon, Subdeacon or server's) communion. The impression is one of tidying up something now very hard to understand and even harder to explain.

There seems to be unanimous consent about the end of the Mass: that there should be a processional (enlarged *communio* sung by a choir or a hymn based on it in text with a simple tune) during the distribution of communion to the people, followed by one thanksgiving prayer (postcommunion) sung or spoken from the altar, again followed by the blessing (first) and the Ite missa est (no alternates) and that this then should really be the end of the Mass, dropping such prolongation as the placeat, two altar kisses, three Dominus vobiscums, a second (last) gospel and all the things that go with these repetitious and confusing rites.

As an innocent bystander I was amazed at the moderation, consistency, historical sense, and pastoral spirit of these accommodations. The general impression was that *"sacramenta propter homines"* would win a battle, if some, at least, of these measures were taken. They would leave the ancient liturgy intact. They would restore without reverting to archaism. They would make it obligatory to the parish clergy to commune with their flock. They would eliminate what is hopeless to explain, if it could be explained at all. They would do what a valiant, experienced, missionary, now banned from China, said so clearly at Lugano, September, 1953: give us a liturgy that explains itself.

Nothing which is morally wrong can ever be politically right.—Gladstone.

Pity vs. Principles

The bad marriage dilemma

Fr. Aidan Carr, O.F.M. Conv.

SINCE even a mouse may look at a king, perhaps there is no excessive temerity in an obscure seminary professor's looking (with unjaundiced eye) at an article written by the eminent English Dominican, Father Gerald Vann, O.P. It is entitled "The 'Bad-Marriage' Dilemma" and having originally appeared in last September's issue of *Blackfriars,* has more recently been reprinted (condensed) in the January 1954 issue of *Catholic Digest.*

While we are quite prepared to show all deference to the person of this genuinely distinguished English priest, yet we frankly feel no hesitancy in taking sharp issue with what he has to say *in re* bad marriages. In this decision we are comforted by the advice of the author of the *Imitation of Christ,* that one should not consider *who* has said a thing but *what* has been said.

It seems unfortunate enough that a relatively unknown (in the U. S.) periodical like *Blackfriars* should undertake to publish this particular article of Father Vann. It is doubly unfortunate that a magazine like *Catholic Digest,* with nearly a million subscribers and an estimated four million readers, should bring such a radical, and perhaps theologically and canonically objectionable article, to the attention of our American Catholics.

It's God's Law

In sentiment and pity and compassion and sweetness, the esteemed Dominican's treatment of a vexing problem leaves little to be desired. In the less sentimental (and less "humane") realms of moral and legal principles, the article once again emphasizes the danger of attempting to adapt immutable doctrine to fit nearly all situations, to heal nearly all wounds, while making the harsh realities of life appear immensely less stark in a deceptive aura of unfounded optimism. In few areas of human conduct can sentimentality wreak such damage as in the fields of morals and law, once indulgent sentimentality is granted entry. The adage "In a thousand pounds of law there's not an ounce of love" is false, at least where the law is Christian. That law is God's full expression of His love for men.

With much that Father Gerald Vann has written in "The 'Bad-Marriage' Dilemma" one can find no objection. It is sadly and obviously true, as he be-

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Father Carr is a doctor of theology and Canon law. He was an attorney before that.

gins by observing, that it is a great problem of parish priests that some Catholics have entered upon marriages which the Church cannot recognize; that many of these people are tortured in mind by their separation from the sacraments, and although longing to return to the Church, can find no way of doing so.

This is the point of departure of the author. "What," he then asks, "is to be done for them?" By way of preface before proposing his reply (he doesn't, of course, claim to give any complete solution), he reminds his readers "it is bad theology to simplify what is in reality complex and to refuse to face all the facts of a human situation." Indubitably it is bad theology. And bad law as well.

In order to approach something in the way of an answer to the problem of the bad marriage, the first point to be borne in mind, we are told, is that the situation may not be simply the result of sin, for although admittedly the "bad marriage" (Father Vann's quotation marks) is objectively wrong, subjectively the action of entering the defective marriage may have been good, "or at least, and more probably, have had quite a lot of goodness mixed up in it." Why? He explains that the act of entering the marriage may have been due to "a momentary aberration," or perhaps to "a period of agnosticism or atheism." Wonderful to relate!

Are we to believe that since the Catholic party was, at the time he entered into the "contract," subject to some aberration or to a loss of faith, therefore he may now scarcely be blameworthy? "Aberration" is such a nebulous word, meaning anything from "exceptional" to "disorder of mind," that it conveys no clear idea at all. And if a person, once a Catholic, becomes agnostic or atheistic, then he is culpable for this condition and for acts stemming from it. Whence then the goodness that is so likely to be present in the act of entering the bad marriage?

Sympathy, But...

Passing at once from the act of entering the marriage to the marriage as an accomplished fact, the author attends to the human inability of the Catholic party to give up the love and happiness it holds for him; to the likelihood that the Catholic is unwilling to make the other human being suffer. All this tenderness of heart does command one's sympathy, as Father Vann suggests. But does it follow, as he also suggests, that this misguided tenderness "must surely do much to redeem the situation in the eyes of God"? Humanly speaking it may be quite impossible to give up and so to hurt one's love, but doesn't God give sufficient grace to avoid sin? How many graces has the person involved abused? God alone knows. But it is cer-

tain that some have been abused, otherwise he would not find himself in his present sinful state.

To anyone so heartless as to propose that the only alternative for the poor Catholic is to give up the marriage because the situation is inevitably a sinful one, Father Vann demurs, pointing out that the essential fact to be faced "is that the situation is one to which there is no perfect solution."

There are precious few dilemmas in human affairs that do admit of a "perfect solution." The question is not what is "perfect" but what is right and necessary for one's salvation. Assuredly, to a Catholic leaving his beloved, the exit is scarcely a perfect solution from *every* angle, but it can be the solution from the most important angle. A definite break and a sincere confession come pretty close to perfection so far as his soul is concerned.

What About Children?

Where there are children concerned, naturally the difficulties are increased, and it does seem a shame to penalize the children for the fault of their parents. But since when has the (secondary) disadvantage of the innocent become such a moving factor when eternal spiritual values are at stake? And why could not other provision be made for the offspring?

A similar hardship is worked on every illegitimate child, and yet he must bear the consequences of bastardy. "The sins of the fathers . . ."

Even apart from the question of children born of the bad marriage, Father Vann argues that the bad marriage is still a contract, which is none the less a contract, he declares, "although in the eyes of the Church it is not a matrimonial contract." What kind of a contract it is, the reverend author fails to state.

Oddly enough, the author mentions that there have been moralists "who have not shrunk from asserting that a contract which is immoral is therefore invalid, not binding." Indeed there have been and there are such moralists, extremely estimable theologians. To mention but two among a great many: Davis (*Moral and Pastoral Theology,* II, p. 355) and Vermeersch (*Theologiae Moralis,* II, p. 301). It would be revealing to see a list of moralists who teach that an immoral contract *is* binding. And if one of the parties has previously been validly married (the impediment Father Vann seems to have in mind), how can he possibly give himself to another in a subsequent contract?

But lest too much be made of his introducing the question of a valid contract, the writer immediately affirms that whether it is or is not a contract, still one human being has taken upon himself the care and respon-

sibility for another human being, and so can not now "shuffle out of his responsibilities or pretend that all this never really happened at all." To parrot Polonius in his reading of Hamlet's letter, "That's an ill phrase, a vile phrase; 'shuffle' is a vile phrase . . ." One can just see the Catholic partner to the bad marriage cravenly shuffling out of the occasion of sin and back to the sacraments! He has, alas! let another human being down!

What To Do?

"If the non-Catholic partner will not agree to abstention from sexual intercourse," the article goes on to ask, "what is the Catholic to do?" The author forbears to reply to this question. The only morally correct answer is perfectly obvious: neither has any right to marital relationships. How can there be any other alternative since there can be no marriage right debt when a marriage is not valid?

Perhaps the most astounding paragraph of all is this: "The first thing to be made quite clear is surely this: that the situation necessarily precludes full communion in the Church's life but does not necessarily preclude closeness to God. The contrite heart, we know, God will not despise: it is precisely the contrition which brings the soul close to God. But how, it may be asked, can a soul be close to God if the sin continues? To which the answer is: because though the sin does continue, it continues in a deep sense *contre-coeur,* unwillingly."

A diligent search has failed to uncover any notion in moral theology that holds that sin ever continues "in a deep sense *contre-coeur,* unwillingly." If a wrong thing is done willingly, there is sin. If it is done unwillingly, there is no sin. Moreover, it is a hazardous proposition to affirm that a situation precluding full communion in the Church's life does not necessarily preclude closeness to God —at least where a (former) Catholic is concerned.

Overlooks Scandal

The balance of the article is taken up with a discussion of the classical means of rendering a proximate occasion of sin more or less remote: prayer; the effort to lead a good life in all o t h e r respects, consultation with a priest, etc.

Nothing is said about the scandal that may well be given to others who know that the marriage is invalid. No consideration is given to the possibility of a "brother and sister" arrangement being established. One party is consistently mentioned as a Catholic and the other as a non-Catholic, and no attention is devoted to the many tragic marriages in which both parties are Catholics.

Father Vann writes that one who is involved in a faulty

marriage must be of such disposition of heart that, if conditions permitted, the sinful state would be foregone. Doubtless he has reference to external domestic conditions that the Catholic *wishes* were otherwise in order that the constant occasion of sin might be removed.

Such wishful thinking is not enough, nor, of course, does Father Vann say that it is. But what he does say is that the situation "is similar to that of the man who is battling, unsuccessfully, against an habitual failing. Though he continues to fail, he grows in the love of God by the very fact of battling for God's sake." And that, to say the least, is skating on thin theological ice. Just how can one grow in the love of God if he is, by hypothesis, in the state of mortal sin?

One can by no means question the lofty intentions of Father Vann in his article. His proved zeal for the cause of Christ and His Church; his beautiful and sound spiritual writings; his high repute in his own great Order—are all irrefutable proofs of his richly deserved renown. And beyond a doubt, many distressed Catholics caught up in the web of a bad marriage, and with children to care for, will find warm consolation in his words.

False Security

The real danger is that his article may engender in his readers a false sense of security; a casual attitude towards the strict demands of Catholic morality and law; a bland reliance on God's goodness and mercy and a forgetfulness of His justice. The general tenor of his treatment is to lull those concerned into a state of sweet resignation, in the ultimate sense, to their bitter-sweet lot of being happily unwed. Such a phrase as ". . . the evil has, through the power of creative sorrow, become the stuff out of which the love is made" tinkles very prettily in the ear, but is hardly calculated to accomplish very much unless the sorrow referred to reaches beyond the level of velleity.

No priestly heart wants to appear as a grim and hardened ogre to some soul tortured by conscience and conflicting drives. But often the truest charity may appear at the moment as sheer cruelty. The doctrine of the Cross is never pleasant to accept, and yet Christ has told men that if they will lose their lives for His sake, they will find them.

To water down the admitted rigors of Christian morality in the effort to cast rays of hope to beleaguered souls is no real service, in the long run, to anyone. At a time when the unity and the indissolubility and the sacredness of matrimony are already under attack, the best possible service to American Catholics is to encourage them to heroism in regard to the di-

vine and immutable laws of marriage. To recommend to a party of a marriage known to be bad that he see his condition as a way, however tortuous, to God, is not exactly urging one to heroism.

It was precisely in a context concerning conjugal life that Pope Pius XII, in an address to the Italian Catholic Union of Midwives, in October, 1951, stated: "It is wronging men and women of our times to deem them incapable of continuous heroism . . . Why then, should this heroism, if the circumstances really demand it, stop at the borders established by the passions and the inclinations of nature?"

The dilemma of bad marriages will never, in even a single instance, be effectively solved by the application, however well-intentioned, of questionable theological and canonical palliatives.

Criticism Begins at Home

We live in times not unlike those of the Apostle. These are days which call for the basic kind of thinking that Paul did, the unqualified clarity as well as the charity with which the Apostle put first things first and named things by their proper names, never seeking a fight for a fight's own sake, but certainly never backing away from one for the unworthy sake of his own comfort, particularly when the interests of Christ or His Church are at issue.

Sometimes the need for speaking up requires that we rebuke our own when by their actions they do disservice to Christ and His Church. This we must always be prompt and firm to do. It is only fit that Catholic Christians should at all times be their own sternest critics, and certainly we have the obligation to put our house in order before we find fault with the procedures of others.—Archbishop Cushing in an Easter Sunday sermon, 4-13-52.—quoted in **The Catholic Mind.**

Second Childhood

Once on a visit to an old folks' home Bishop Sheen told the residents that they were not really old at all. They were children, he said, children of God. He tied this in with the fact that their time of life was, indeed, often known as second childhood. His own enthusiasm mounting, he developed the idea at length. The audience grew more and more excited. Finally a bishop in the front row was heard to murmur, "My God, if he doesn't stop this pretty soon we'll be changing their diapers!"

—**The Bishop Sheen Story** (Fawcett Publications).

Erant Gigantes . . .

Reflections of a young priest

Father Y

IT WAS not long ago that I labored over a First Mass announcement list. So fresh from the Seminary am I that my alumni dues are paid up for this year. In my room there is, yet retained, an empty file for sermon notes. As I say my Office I still must refer to the Ordo, and I am to this day served 7-Up in public by my superiors. These and many other stigmas place me firmly among the "Junior Clergy." In fact, I can recall with clarity most of my seminary ideals and ideas, most of which I hope I have retained; a few of which I have been forced to alter and bend; and one which I have had to bury. It is time that I perform the exsequies for this dead idea.

Seminarians are observant. I was an observant seminarian. It did not take much thought or spade work to uncover the fact that the world that I had left was in a sad state of affairs; that men were more interested in the mystery of supply and demand than they were in the Mystical Body of Christ; more perturbed about the state of the union than the state of grace, and much more moved and swayed by the opinion and fancy of Hollywood than by the words of Holy Scripture. Indeed, there was much to be done in the realm of human strife and strain. There was much to be done by the Catholic priest, the only man in the world who had all the answers. So much to do, and so little being done.

In our broad charity we seminarians tried to make excuses for the "older priests." We emphasized the fact that they had not the knowledge of the latest Catholic Action techniques. Too much old-fashioned European influence stymied their work in modern America. Our charity we thought broad, but at times we did have trouble stretching it to cover the alarming state of our Church and our clergy. Down deep inside of me I felt that they had failed my generation both lay and clerical. Where was the fire of the Holy Spirit, where the followers of St. Paul, where the adventure of a crusade? Was it not the same Church of a saintly Cure of Ars where souls could be inspired to heights of sanctity, was it not the Church of a St. Vincent? Then where was the charity that could melt a nation into Christians? Was it not the Church of the Blessed Mother? Why then were Catholic women not being made models of purity instead of Power Models? What a fertile field there lay out there among

the children of men, and it looked as though nothing would be done to bring about its growth until the younger generation was set free.

We would have to be patient, however. Things cannot be changed overnight. Stagnant waters are not made fresh with one rain. Besides one must go slowly. Who would pay attention to the youngsters fresh out of the seminary? Hasten slowly!

"Ecce Venio!"

Ordination came. With my Ordo, papal encyclicals, sermon file, and high ideals I came face to face with the world, my first appointment and the clergy that had failed me. Ah! I thought, but I am ready — Ecce venio!

Much water and 7-Up has flowed under the bridge and over the bridge-work since that day. I am, even as a priest, still observant. It is as easy today to see the condition of the world as it was several years ago. The cure remains the same. I hope sincerely that I will be part of that cure, that Catholic Action will be more and more in evidence, that a spirit of a St. Paul and the sanctity of a St. John Vianney will be characteristic of that movement. There is much to be done. These ideals have not been changed. I have great hope in the future. But today I have also great pride in the past — a deep sincere pride in my clerical seniors.

If the world is not a better world tomorrow; if the Holy Spirit is not at work in our new world; if our women have not high ideals, our youth strong incentives, our men deep faith and our aged theological hope, then it will not be the "older priests" who failed. It will have been I, for I have, these past few years, discovered their success and my obligations to *their* ideals.

I have been in the midst of my senior priests and listened to them speak of the Precious Blood with a reverence that never even entered a seminarian's mind. I have unexpectedly intruded into the meditation of a priest twice my age and caught a glimpse of piety that put me to shame. I have said Mass in a church that has been built by the will and the hands of a priest who was humble enough to show his parish the real dignity of labor. I have seen priests after 45 years in the priesthood, calloused by years of traveling from mission to mission, separated by miles of loneliness and cold, yet soft-centered by charity that never offended a lonely or cold parishioner's heart. I have learned to know and cherish men who are faithful priests to their bishop and to our Blessed Mother 30 years after ordination — an accomplishment I have only gradually learned to esteem.

If the Church in America tomorrow accomplishes anything

great — besides the grace of God — it will be due to the fact that the faith has been planted by firm hands. If priests of my generation bring youth to new heights, it will be primarily due to the schools that have been built with sweat and blood by the "alter Christus" who never heard of visual education. If we win back the worker to Christ, then the credit will belong to the priests who never heard of the cell movement, but who heard confessions whenever the worker was willing to come. If there is to be a farm movement in the Catholic Church of tomorrow, it will be because the Church was planted in the soil by priests who were not afraid of the frontier. If we preach social justice we use the pulpit that has been built and dignified by generations of sincere if not eloquent preachers. Frequent Communions are becoming more the fashion today and will go on increasing because older priests have traveled miles, in years gone by, to make the Blessed Sacrament present at least once a week in every community. Vocations must increase. They will, for deeply rooted in the American Catholic home is a firm, holy respect for the priesthood as it has been lived by my predecessors.

Churches dot the countryside, around every corner in the city, built by men whose job it was to put them there. Now it but remains my job to keep them filled. The Catholic school is part of every community — a symbol of faith and labor. It remains for me but to keep it open. Charitable organizations, youth centers, the Catholic press — all these and many more are there — given me on a silver platter. The work has been done, done by men who labored in silence and obscurity. They have been and are a credit to the priesthood — a generation that has fulfilled its task. It is now time for the harvest. I pray to Christ, the High Priest, that I and my generation may be as faithful to Him in our task of reaping as the "older priests" were faithful in planting. They have not failed me. The tragedy is that I could fail them.

One Kind of Wealth

There was one kind of wealth of which the rapacious and jealous conquerors could never despoil Ireland, the wealth of faith and good humour. While England, gorged with ill-gotten gains, was losing her name "Merry England," while she sank in a dark sadness of which the Elizabethan dramas bore witness, while she was choosing as her national poem "Paradise Lost," Ireland, with a smile on her lips, knew that she still possessed Heaven and the sky above.—**Paul Claudel.**

It Pays To Publicize

T. McConnon

Free publicity for parish functions

SOME years back, *The Brooklyn Eagle* (family newspaper of the "City of Churches") conducted a branch office in Bay Ridge, Brooklyn. They published a supplement to *The Eagle* twice a week on local news. The office was staffed by an editor, a rewrite man, and a lady reporter. They had no photographer.

I was sitting at the editor's desk one morning while he checked a release I had typed on a bazaar which my parish church planned to hold during the following week. I was serving (voluntarily, of course) as the chairman of the publicity committee for this function. The office door opened and in came a man I judged to be a minister. I moved to an outer room but could not help hearing the conversation that ensued between the editor and this visitor.

The latter announced that he was the pastor of the First Presbyterian Church, located a few blocks from the newspaper office. He read each issue of the supplement and thus learned that the editor was granting what he termed "an undue amount of space" to items about St. Agatha's Roman Catholic Church. He commented that the First Presbyterian hadn't been mentioned in a year and he had called to register an objection on this apparent neglect. He ended his talk with:

"But I imagine I suspect your situation. You probably attend St. Agatha's Church and they hound you for publicity."

The editor answered the last charge first by explaining that he lived far out on Staten Island where he attended services in the Presbyterian Church. Then he revealed why St. Agatha's was receiving so much space in the supplement and the First Presbyterian so little.

The facts were (and they apply generally to most community newspapers) that the office had only one reporter whose time was devoted almost exclusively to the obtaining of "spot news" items — arrests, fires, accidents, court decisions —plus the writing of two columns. Barely any time remained for a canvass of the vast number of Bay Ridge churches, political, veteran, fraternal and social organizations, to gather facts on their doings. When any of these units wrote-up their own releases and sent them to the editor, the paper was always happy to give them space in their columns. The First Presbyterian Church had done neither of the latter and consequently references to their affairs had not recently been published.

"Just as an example," concluded the editor, "here is a typewritten release on a bazaar to be held by St. Agatha's which has just been delivered to me by that man sitting outside. And here's a good photograph accompanying the article—a shot of the committee heads discussing the plans for the activity. That's the kind of material we want and are glad to publish."

Opportunities For Outside Contacts

Many of our rectories and church societies by-pass the opportunities which are generously provided them by their diocesan and community newspapers to swell the gate receipts of their public affairs and, meanwhile, let the outside world know of the vast extent to which Catholic action is promoted. The conducting of missions, novenas, triduums and other devotional exercises rarely are made the subjects of a release to the press. How are our interested non-Catholics or our fallen-away Catholics to learn of these opportunities to revive the life of the soul if we keep their knowledge confined to our own ranks? When have you last read in the lay papers an announcement revealing that the so-and-so fathers will conduct a mission in such-and-such a church, with the women invited during the first week, the men the second, and the following topics to be treated in a sermon on each respective night during each week? What a splendid opportunity is thereby lost for a soul starved for the faith to become aware of the unfettered distribution of food for such enlightenment.

A photograph published in association with an article in a newspaper always aids a reader's eyes in being attracted to that article. People "read around" a photograph. These days one finds every parish swarming with young people (and old) who have been bitten by the camera bug—people who would be thrilled to have their photographic efforts appear in a newspaper. Yet these "shutter-addicts" are seldom invited to become members of a parish publicity committee.

Some priests and most lay people feel incapable of writing the material in the form required to suit a newspaper editor. They have the impression that such publication would involve an expense. If they do contact the news editors at all it is by 'phone—to request that a reporter and a photographer be assigned to get their current story.

When a rewrite man takes facts over a 'phone there is always a grand opportunity to get dates and names and other references twisted. This also puts the responsibility for the preparation of the article on an already overworked writer, who may not get around to writing the article and, if he does, may present it in such

shape that it were better not written at all.

A Simple Formula

The writing of a release should follow this simple formula: Get into that first paragraph the answer to these questions: who, what, where, when, why. For example: "The United Societies of St. Rosalia's Church will hold a bazaar in the school auditorium, 65th Street and 12th Avenue, commencing Tuesday Night, June 5th, and ending on Saturday Night, June 9th. The grand prize will be an all-expenses-paid trip to Bermuda and return. The proceeds of the bazaar will be applied to the building fund for the new church now under construction."

In the event the editor is crammed for space he can cut the article right there and it will still contain all the essential facts. A second paragraph can include other items of interest —the makeup of the booths, the appearance of any talent, the fact of the cooperation of the local merchants. A third paragraph could cite the names of those on the various committees. Newspapers like to run names because they know those listed will buy a copy of the issue "just to see my name in print."

If a photo accompanies the article it should be on glossy paper. Eight by ten inches is the preferred size. No more than four or five persons should be shown. Large group-shots of people staring at the camera are not too welcome. A strip of paper should be pasted at the bottom on which a descriptive caption is to be given. Full names (not initials) of those appearing in the photo should be included, reading from left to right. A large piece of cardboard should be inserted in the envelope to prevent the bending or tearing of the photo. Clips should never be employed on a picture.

No Favoritism

The article should be typed, double spaced (to allow for insertions) on an 8½ by 10 inch sheet and mailed in a long envelope. A copy should go forward to each paper read in the community. Favoritism should not be shown. If the large church letterhead is not used, the name and address of the church should be typed at the top. The rectory 'phone number and the name of the priest supervising the activity should be stated. Sufficient space should be provided above the article for the editor to fill in his caption. Never attempt to create your own title. Let your sentences be short and to the point. Omit flowery adjectives. Never connect two thoughts with an "and." Use a period instead.

The timing of a release often influences its publication or rejection. Material for the diocesan and other weekly publications should be on the edi-

tor's desk from three days to a week before the day on which they go to press. Three days before is sufficient for daily publications. Never let your release arrive at the newspaper office calling for postage due. It is not necessary to include a letter of explanation.

Don't be discouraged if your releases do not break in the columns. There may be many good reasons why they don't land. Keep sending them in. If they are properly prepared your average on published material will eventually far outnumber those releases which have fallen by the wayside.

Yes, publicity pays. The rectory and the various societies of the church should accept every means at their command to allow the general public to know of their events. The one means that will pay the greatest rewards is the columns of the local newspapers.

The Priesthood and Perfection

There are priests who aim to get as much for themselves out of their priesthood as they can, and to give the least compatible with serious sin. Half priest, half layman—public service and private reserve—seeking the things that are their own as much as the things of Christ.

Cardinal Vaughan says that "They do not put it to themselves in this blunt way; but they are those who regulate their conduct by the lax interpretation of the principles of moral theology and by an easy-going casuistry, rather than by the maxims of the ascetical schools of the spiritual life and the examples and practices of the apostles and the saints."—"The number of the former has always been great, so that the great Apostle exclaimed with sorrow, 'Omnes quaerunt quae sua sunt, non quae Jesu Christi.'"

There are two great classes according to Our Lord: The Good Shepherds who give their lives for their flocks—and the mercenaries who use the flocks for themselves. "Haec enim inter pastores et mercenarios est differentia—alter propriae, contemptis ovibus; alter, sua contempta, ovium semper saluti invigilat."

Golden Hens

Ladybugs have been recognized as friends to man for centuries. The very name, dating back to medieval Europe, suggests how highly people thought of them in that age. They dedicated them to the Virgin, calling them "Beetles of Our Lady," hence "ladybird beetles." The Swedish countryfolk still sometimes refer to them as the "Virgin Mary's golden hens."

—Collier's.

A Word From the Trainer

Anonymous

The apostolate of Via Coeli

WE like the use Father Dunn (*Executive Echoes,* THE PRIEST, July) makes of his analogy of the bat boy in trying to clarify the position of his group of the "inactive clergy." We think Father Dunn, with his companion-kind, makes more than a "small" contribution to the team work by which the Church operates "the biggest league of them all." We like his analogy so well because it suggests a parallel we have been groping for to characterize our own type of clerical activity.

There is another member of the team, unseen by the spectators but recognized as such by the players on the field and in the dugout. A player is sent to the showers, and who is his friend and counsellor? The trainer. There is an aching arm, a spiked ankle, a bruised spirit. Stretched out on the rubbing table, he can have his body massaged, his abrasions and contusions given immediate attention, but most of all he can blow off where it will do him no harm and in the process have his dignity restored and his feelings soothed.

The trainer, except in the greatest emergency, has no entree to the field. And if he were to appear in the stands, he'd probably be greeted with: "make it two — wid mustud!" What are his rewards? Salary, of course; but something more, much more—devotion to and from the team. A home run, a batter out of his slump, his team coming out of the cellar. These are his rewards. And the devotion of the players. Who knows them better? He knows what's worrying them, knows who's in trouble with the front office, knows who's misunderstood and unappreciated. Along with the rubdown is the quieting of nerves that comes from airing grievances, real and imaginary.

If the clerical office workers are the bat boys, perhaps we Paracletes here at Via Coeli may be called the trainers. We prefer to stay off the playing field, to work at this hidden job for the team. We are waiting for the player who is sent out of the game. There are bruised hearts, aching bodies, drooping spirits—and that is where we take over. No matter if the spiked foot is the player's own fault, who cares if the finger is split because of his own carelessness? The team must carry on, the player (and each one is valuable) must get back into the game.

A telegram arrives or a call comes and the Superior asks us

The author is a Servant of the Paraclete.

to pick up the Padre in Albuquerque. We arrive at the station or airport wondering who and what this one will be. We meet him and tell him we are Servants of the Paraclete from Via Coeli. Then comes the cold, calculating look we used to use ourselves on the new seminary profs. We almost hear the groan as he realizes he has yet another sixty-odd miles to go. "Devil's Island in a sea of sand!" We try to be cheerful as we covertly watch his bleak examination of the barren wastelands running by under the singing tires. We see a flicker of interest as we enter the colorful, cooly shadowed canyon.

Jemez Springs

When he is about to conclude he has travelled far enough to be in New York, or Los Angeles, or Timbuktu, we enter the big city of Jemez Springs, still New Mexico, population 138. We point out to him the neat little village church of Our Lady of the Assumption and explain that this is the first of six chapels that reserves the Blessed Sacrament. He is surprised to learn that four of these have exposition some time during each day, and all within a distance of two miles along the winding canyon road. No wonder we like to call this the "Canyon of the Blessed Sacrament."

We pass Lourdes Inn, an annex of Via Coeli that houses sixteen guests. Then comes the Convent of the Handmaids of the Precious Blood, the auxiliaries who day and night are rooting for the team by their prayers. We finally arrive at Via Coeli. He is brought first to the Head of the House, Christ in the Blessed Sacrament. He sees several adorers in cassock and surplice. He begins to feel at home for the first time. Perhaps the heavy heart is already being lightened . . .

We bring him to a room and he is happy to find it's a "single," perhaps not in the style to which he is accustomed, but clean and neat. Then we close the door. How does he feel? Well, Thomas had his doubts and why shouldn't he? These Paracletes seem o.k., the set-up better than was expected, but he'll wait and see.

The Evening Routine

At 5:30 one of us brings him down to Reposition, then into the refectory and introduces him around. "This is Shamus from Jemez." He is relieved that no one is concerned about his family name, his diocese or his order, much less his fault. He begins to relax. And after dinner we see him gingerly make a few passes with a towel to help with the dishes. We see the look of surprise when he finds that pots and pans and dishes are all cleaned, tables set, the kitchen spotless in fifteen minutes. There he goes now with one or two others down the road for an evening

constitutional. At 7:30 night prayer, more relaxed, he lets his eyes wander around the chapel. There he gets a closer look at others—veterans of many a game, rookies who are out temporarily, but all part of the team. "What goes on here?"

We look for him after night prayer and find him emptying his pockets for a game of penny-ante or being convinced by Betty Furness on TV that "You can be sure if it's Westinghouse." We tell him to take it easy for a day or two. But we find him up for the 6:30 morning prayer and meditation. We assign him an altar. We see him at breakfast, tell him of the 9:00 o'clock High Mass. We suggest he choose a time for his daily Holy Hour.

A few days later our Shamus is no longer strange and bewildered. The serenity of his mind and heart shows in his face. Without much delay he has found for himself an appealing occupation by which to contribute to the maintenance and upbuilding of the monastery. And so he learns that life at Via Coeli is not a prison existence, that there is no regimentation, a minimum of surveillance, that the day is largely his to do with as he pleases —within the basic limitations of a priest and gentleman.

The Blessed Sacrament

The Padre goes to morning prayer, says his Mass and Office, attends High Mass, closes the day with night prayer. But where he truly finds himself is in the solitude of his Holy Hour. If he has nothing left but the mark of his Orders, he cannot be in the presence of his Master for one hour without some effect. He may still try to bluff the rest of the House, he may try to blame his condition on others in his conversations. But he begins to admit to himself at least that perhaps some or most of the fault was with himself and not with his superiors. As the regular order of the day, the wholesome food, the dry mountain air and sunshine make him new physically, so the sacramental graces and the Holy Hour begin to work their change upon his spirit.

And what is the Paraclete's part in all this? We run the houses, we live the life of the guests. We do not have office hours for consultation. We have no behavior charts or block-building tests. We sit at table with our guests. The pots and pans are our responsibility, too. We walk down the road, we have our Holy Hour, we watch TV. But over the pots and pans, on our walks, in recreation we try to help our guests. We listen to their grievances, encourage them to blow off steam. And we try to drop the soothing oil at the propitious moment.

Our reward? A player gets a new lease on life and forgets his grievances. A seemingly

hopeless case is solved. A promising rookie is called back to his diocese. One who has been out of the game for five, ten, twenty years at length stands again at the altar with Christ in the joy of his youth . . . Our sorrows? A man who refuses to cooperate with God's grace here; one who gets another chance and muffs it.

From your place on the field you can look into the dugout. A half-hidden figure there is the trainer watching the game with a professional eye, rooting for the team, hoping there'll be no more injuries for the rest of the season. But if something does happen, he'll be there in the dressing room. That's the life of a Paraclete.

Poor Communistic Clio!

Since Beria has been "purged," the Commies face quite a task—that of re-writing history. Beria has to be expunged from the record and now made to appear a double-dyed villain. Notes *Ave Maria:*

"There are now a great number of rectifiers at work, in France alone, buying up all printed articles and books in which Beria had been mentioned as top stuff. Think of just one of those works, the *Great Soviet Encyclopedia,* its 50 volumes now only at the 18th, and probably never to be completed if it must be "rectified" after every purge. Under the letter B, the article on Beria mentions the poor fellow as one of the outstanding members of the Communist Party, loyal follower and close companion-in-arms of J. V. Stalin; it lists his medals, his honors, his achievements. All this must be changed. He must now be described as a criminal, as a degenerate tool of the imperialists, a vile enemy of the people and the state, an unbridled adventurer. Not only under B must things be altered; think of the thousands of cross references in this same work in which the loyal companion-in-arms has been laudably mentioned. And think of the countless other printed pieces that will have to be bought up, destroyed, or reprinted! Think of the names of factories, villages, collective farms and mines, once named for Beria, that will have to be changed!"

Haydn's Ave

It is said that Haydn dressed himself in his best clothes and then put on a ring given him by the King of Prussia before beginning to compose. According to his own testimony, if his inventive genius lagged, he would say an Ave on his Rosary and then, as he wrote, "immediately ideas came to me."—**Ave Maria.**

Priests' Conference

Winfrid Herbst, S.D.S.

Checkup on a few points

IT is better to think twice or a score of times before stating that such a thing is sinful. I was always under the impression that it is strictly obligatory to have a corporal in the tabernacle on which to place the vessels containing the Blessed Sacrament. Once upon a time I came across a tabernacle containing the Blessed Sacrament but no corporal. The interior, also the bottom, was lined with some fine silk material, but there was no corporal. I wondered exceedingly, because the priest in charge was a devout and conscientious keeper of the Master.

So I betook me to my books. And lo and behold! I found that the pyx, ciborium, lunula in the tabernacle must be placed upon a corporal or pall, according to the common custom in the churches. Gasparri and Many were cited as authorities. Quarti and Many, who apparently follows him, seem to think, among others, that this custom has the force of law and that, therefore, in this case the corporal is required under pain of sin. But Cappello, with all due reverence to those learned authorities, begs to differ, after weighing well the old and, especially, the new law. This great authority in sacramental theology *canonico-moralis* then goes on to say that "of a truth, as we have repeatedly said, *et numquam non repetendum est,* only in so far should a true obligation and therefore a fault be admitted as there is certain evidence of it; but now *practically* it is not evident; therefore. . ."

I shall still want the corporal there. But I will not be so quick to condemn. (Cf. Cappello I, 338, 1945 ed.)

Manuum Lotio Ante et Post Missam

Then there was the time that I entered a chapel otherwise well and liturgically (rubrically) cared for. Lo and behold! No basin or contrivance of any kind for washing the hands before and after Mass.

I had always been very conscientious about the *lotio* and its prayer before Mass but knew that the same was not necessary at all after Mass. Somewhat perturbed, I betook me to my friend Cappello. Tersely he informed me that to omit the washing of the hands after Mass is a venial sin according to Ligouri (who lived in a different plumbing era) but no sin according to others; and the opinion of those others is by far more probable and practically certain. However, if hands are unclean they must be washed out of reverence for the Holy Sacrifice. And in such a case

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the *lotio* must take place somewhere and is without doubt binding under pain of sin, venial or mortal, depending upon how dirty the hands are. Nothing was said about finger nails. The *lotio* would not help them any. Best thing: to have a manicure set or a good knife and tend to them every morning when washing. (Oh, those black quarter circles of mixed accumulation on "the beautiful hands of the priest"!)

Now I am no longer perturbed when, as so often happens, there is no provision in the sacristy for the washing of the hands. (Cf. Cappello, I, 766, 1945 ed.)

Preces Ante et Post

As my eyes scanned the rest of the number just cited, I noted how concisely my counsellor handled some much disputed points. Briefly, to omit the prayers before and after Mass, which are found in the Missal and the Breviary, is no sin. The opinion of those who deny that it is binding under pain of venial sin to say the prayers prescribed while vesting *sententia verior est.* To omit the orations on leaving the alter, i.e. "Benedicite" with the prayers that follow, is no sin. *"Ita communius et rectius DD."*

It is good to know this. I am going to say the prayers while vesting anyhow. But if I am so absorbed in something else that I forget them—no sin!

Perceptive and Directive Rubrics

The rubrics of the Missal are the General Rubrics, the Additions and Modifications, the Rite to be Observed in Celebrating Mass, the Defects Which May Occur in Celebrating Mass, and the special rubrics scattered throughout the Missal intercalated in the text of the actual formularies of the Mass (these special rubrics are ordinarily printed in red).

Are the rubrics binding under pain of sin or not? Much has been written about this. There has been much disputation. There probably will be much more.

Following Cappello, I find that we may simply say, first of all, that rubrics which have reference to those things that are to be done *before* and *after* Mass are more commonly considered as merely directive by the DD., and hence are not binding under pain of any sin. This view is certain, provided it is properly understood. But it does not follow from this that directive rubrics may *always* be omitted without sin; for a venial sin may very easily be committed when such rubrics are not observed from a motive that is hardly reasonable. In this matter the same may be said as of the transgression of the rules of a religious order that do not bind under pain of sin. There may be other reasons why such a transgression is sinful. *Per se,* however, directive rubrics do

not bind under pain of sin, not even of venial sin, and *nullatenus audiendi sunt quidam rubricistae, etiam recentes,* who hold that absolutely all rubrics are preceptive. But nevertheless I am going to keep them all —*sancta sancte.* Was it St. Theresa who said that she would die for the least little rubric?

But, still following Cappello, the rubrics prescribing those things to be observed *during* Mass are generally preceptive; and preceptive rubrics always bind in conscience, either under pain of mortal sin or at least under pain of venial sin.

This gives me pause. I look through the *Ritus Servandus* in the Missal. The priest "goes, with head covered, to the altar." Well, that is not yet *during* Mass. So we'll let the biretta go (though there may be a sin of plain disregard or even contempt for a direction given). But how about these things during the Mass? "He holds his hands together in front of his breast, with fingers extended and touching each other, and with the right thumb crossed over the left. *This is always* done when the hands are brought together, except after the consecration." — "Then, keeping his hands together in front of his breast, and with his eyes looking down to the ground, he turns . . ."

"He says *Oremus.* Then he parts his hands in front of his breast in such a way that the palms face each other, and the tips of the fingers, which remain closed up do not reach above or outside the shoulders: which is the rule *for every occasion* when the hands are to be held apart in front of the breast."—"At the name of Jesus he bows his head to the cross, and this he also does when it occurs in the Epistle. Similarly at the name of Mary, or of the Saint whose Mass is being said or commemorated, as also at the Pope's name in the Prayer for the Pope, the priest always bows his head, but not to the cross, unless there is a picture or image of Our Lady or of the Saint in the chief place over the altar."

"He says aloud . . . says aloud . . . says aloud."—"He says inaudibly . . . says inaudibly . . . says inaudibly."—"Then he rises, and lifts up the host as high as he conveniently can, and keeping his eyes on it (as he also does at the elevation of the chalice), he shows it with all reverence to the people for them to adore."—"Then he rises, and takes the uncovered chalice with the Blood in both hands, as before, lifts it up as high as he conveniently can, and shows it to the people for them to adore."—"He gives the Sacrament to each one, making a cross with it over the pyx or paten, and saying at the same time: *Corpus Domini nostri Jesu Christi custodiat animam*

tuam in vitam aeternam. Amen."

Yes; how about all those preceptive rubrics?

Preaching "sic paratus"

The pastor was quite a rubrician. He told me to remove the chasuble and maniple whenever I went into the pulpit to preach—indeed, he was quite insistent about it. All right! I did it. But when a quasi-pastor in my own right, so to speak, I often prefer not to do so. Whether preaching from the altar or from the lectern or from the pulpit or from the communion rail, I simply retain the chasuble and the maniple. There is no rubric which orders me to remove them. When the deacon goes to sing the Gospel at the ambo, he is not directed to remove the maniple. When the Subdeacon sings the Epistle, he is not directed to remove it either. There is therefore, from the standpoint of the rubrics, no reason why the Celebrant should remove his chasuble and maniple to perform an act which is part of the Liturgy, namely, to preach during the Mass, after the Gospel.

But, of course, one may remove chasuble or maniple or both if one so desires. In hot weather, it may be a relief to remove the chasuble. In all cases it may make for greater freedom of movement and may reduce wear and tear on vestments. Let everyone abound in his own sense! But let's not lay down the law where there is no law.

Only recently a priest told me that he prefers to preach in Gothic vestments: it is more graceful, e.g., when extending the arms in a *Dominus vobiscum* gesture! There's something to that. Again, people do not necessarily have to see just how a priest bunches up his alb and ties it around his waist. It is not always so attractive—I mean not always as neat as it might be. The chasuble no doubt often makes the preacher more presentable, presuming that it is a presentable chasuble. (Cf. J. O'Connell, *The Celebration of Mass,* III, p. 105)

Distractions During Mass

Often I have viewed with pained disgust those caricatures of the priest at the altar during Mass, as shown in those cartoons and cartoon booklets of altar boys, monks, nuns, etc. It seems that some think it to their credit to make even the most sublime thing on earth, the Holy Mass, an object of humor, by degrading it to the status of the "funny papers." A priest, crudely vested, will, for example, during Mass, glow or glare or stare or his hair will rise on end at the antics of an altar boy. What about distractions during Mass, not to mention the lamentable effects of such cartoons when they invade the holy of holies?

Once again following Cappello, who refuses to see sin

where there is no sin, I find that every voluntary distraction in Mass for which there is not a just reason is sinful, as everyone can understand.

If with full advertence the priest entertains distracting thoughts for a considerable time within the canon of the Mass he commits a mortal sin, for such a distraction seems to be a grave irreverence.

A shorter voluntary distraction, even during the Consecration and Communion is probably not a mortal sin. *Probably* not, because some think that it is. However, in Cappello's opinion, these latter judge less correctly, because the gravity of the offence is not sufficiently manifest.

Voluntary distractions outside the canon, even if entertained for a longer time, cannot be labeled as a mortal sin. But such a voluntary distraction is certainly to be placed among the more serious venial sins.

And we are told, and we tell the people, that next to a mortal sin venial sin is the greatest evil in the world. If by one we could empty all hell and purgatory, we would not be permitted to commit it. Though a slight offence, venial sin is *an offence against God.*

Pass on the Word

As a good American, you must believe that:

1. God is the Creator of all men.

2. Your rights and the rights of your fellowmen are God-given, and for that reason alone no power on earth can take these rights away.

3. As a personal creature of God, each of us is equal in the sight of God to every other person, and for that reason each of us is entitled to the equal protection of all the laws of the land.

4. Government is not man's master; on the contrary, government is man's servant, chosen by man to protect the God-given rights of mankind.—Fr. Keller, in *You Can Change the World.*

'Motto' for a Dining Room

"When thou makest a dinner or supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors, who are rich; lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast call the poor, the maimed, the lame, and the blind; and thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at the resurrection of the just."—(Luke 14, 12-14)

Pilgrimages — Yesterday and Today

Stephen J. Roche

An old priest speaks his mind

AT least I am not in bad company. Was it not A Kempis himself who said: "Many run to sundry places to visit the relics of the saints and wonder to hear of their remarkable deeds; they behold the spacious buildings of their churches and kiss their sacred bones enveloped in silk and gold. Oftentimes in seeing these things men are moved with curiosity and the novelty of sights and carry home but little fruit of amendment; and the more so when persons run lightly hither and thither without real contrition," he also added as a sort of postscript: "Multi peregrinantur, raro sanctificantur."

To begin at the beginning, as my old schoolmaster used to say, What is a pilgrimage? Today it has a very generic meaning. Folks flock to Stratford-on-Avon to visit old Will Shakespeare's birthplace, or to Ayr near here to see the cottage where Bobby Burns saw the light of day. Americans go anywhere to see anything, presumably a tradition handed down to them from their forefathers—the Pilgrims. I met a real American Bishop in Dublin who had done all Europe, even the countries behind the Iron Curtain, in eight days to be exact. He had postcards and snaps of the major Basilicas at Rome, the leaning Tower of Pisa, the Eiffel Tower at Paris and the Tower of London (Towers were evidently his specialty) and being somewhat myopic he mistook the ruined Chancellery at Berlin for the Cathedral at Cologne. Another, a mere Monsignor, raised my thoughts heavenwards with his graphic description of the Empire State Building in New York with its 102 floors, a sort of Jacob's ladder, and to outwit him I suggested a pilgrimage to the ruins of Blarney Castle to obtain the gift of tongues.

Nevertheless pilgrimages must be something inherent in man's nature. Pious Jews flocked from all the known world at the Passover to the Holy City. Mohammedans likewise to this day go to Mecca, and in all ages Christians made their wearisome journey to Rome to the Tomb of the Apostles. Compostella was in its time the scene of international pilgrimages, later still Loretto, La Salette and Rockamadour now buried in oblivion. But the disquieting part about the whole matter is that most of these shrines are situated in Latin countries. Is that by reason of

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No stranger to our pages, Father Roche writes from Scotland.

God's predilection for Latins as for the Jews of old, or is it that Latins need the supernatural more than we Nordics? And secondly, like the fashions, they come, are the rage for a time, and then fade out. Some never attain to international fame, as for instance, Beauraing and Bannu in Belgium, and yet have episcopal sanction.

According to the Twentieth Century Dictionary a pilgrimage "is a journey to a shrine or other sacred place." People generally go to obtain a cure for some physical infirmity and oftentimes a cure for something more important—a cure for a spiritual ailment, for to remit sin and its consequences is a far greater proof of divinity than the cure of a merely physical ailment, although the latter is more evident.

Hardships Of Olden Days

In olden times without a doubt a pilgrimage was a pilgrimage, accompanied by great physical hardships, great faith, and great simplicity, and being of Catholic origin the element of joy was certainly not absent. Chaucer has left us an indelible picture of one in his *Canterbury Tales*. There we see individual characters clearly marked out and drawn from every source and category. Some of his persons are vicious and some virtuous; some are unlearned or (as Chaucer calls them) lewd, and some are learned. Even the ribaldry of the low characters is different: the Reeve, the Miller, and the Cook are several men, and distinguished from each other as much as the mincing Lady Prioress and the broad - speaking gap - toothed Wife of Bath. We thus receive in the end such an exact idea of the men he is describing that we can almost see them bodily before us, although it is only by their actions we should recognize them again in real life.

Chaucer by varied means rounds off his individual figures: sometimes by seriousness, sometimes by waggishness, now by gentle irony then by reckless satire and yet he himself ever remains the same —a Catholic and an Englishman to the very bone. The very starting point of the pilgrimage is Catholic—the Tabard Inn at Southwark! How dear old G.K. and his lifelong pal Belloc would have felt at home in such surroundings and in such company, trotting down the Old Kent Road on their old nags (imagine G.K. on a nag), dropping off from time to time at the wayside hostelries and swilling good old Kentish beer, all accompanied by stories and fairy tales and poetry, unique in their excellence and in their telling. By no flight of imagination could one picture in these days of so-called democracy or welfare state, such individuality, such equality as prevailed among the twenty-

nine Canterbury pilgrims. An Anthony Eden or even a Bevan would find no room in the Tabard Inn of the fourteenth century.

St. Patrick's Purgatory

The Canterbury Tales are the story of a pilgrimage of the fourteenth century. What of today? From personal experiences I know but one which resembles the past—Lough Derg or St. Patrick's Purgatory as it is known. It would be more apt, were it called St. Patrick's Hell, especially for those who make it. It demands great physical endurance to live three days on a windswept bleak island off the West Coast of Ireland, to live through that period on soup—hot water seasoned with pepper and salt—and black tea without sugar, to keep all-night vigils in a damp unheated chapel, and follow the Way of the Cross several times a day, barefooted, on flinty soil capable of stripping the feet to the very bone. Why do folk go? Mostly to be cured of spiritual ailments. I knew two inveterate drunkards; one dropped dead at the close of the pilgrimage, and let us hope that he received the reward of his generosity, the other was carted straight to a hospital with a weak heart, and after treatment led a most exemplary life until his death.

What of the places of pilgrimage today? There is the danger so emphasized by A Kempis; in these days of glaring publicity, of easy travel organized by every form of tourist agency, honest and dishonest, of that herd instinct developed by the cinema, radio and its latest horror television, of the sinking of personality, whereby the pilgrim ceases to be a human being and becomes a mere chattel, ticketed, moved from place to place, not at his sweet will but at the bidding of the agent. A night in Paris on the way to Lourdes, a trip to Gavarnie or across the frontier to San Sebastian, according to the means at the pilgrim's disposal, an afternoon at Lisieux on return, etc.

The equality of other days has vanished, whereby the knight, the miller, the mincing prioress, the bawdy friar, the rollicking monk, the poor student, and the equally poor parish priest "Who preached Christ and His Apostles twelve but first of all practiced it himself" all pigged in together. Today there are the First, Second, and Third Class pilgrims in the train, in the hotel, in the boat, and as far apart from each other as Brahmin is from an Untouchable.

I have been to all sorts of pilgrimages and places of pilgrimage, from St. Francis Xavier's at Goa to Fatima in Portugal, and from Rome to Lough Derg, and now that the years are advancing and the evening shadows are falling, I can sing an Exul-

tet because within a few yards from where I am penning this, is our little Oratory where "The Presence" is day and night, where His Sacred Heart is pulsating for me and the world at large during the lonely watches of the day and the still more lonely watches of the night. "Dormio at cor meum vigilat."

The Fool and His Money

Never was an old proverb of less accurate modern application than the proverb about the Fool and his Money. You will have heard it said that the Fool and his Money are soon parted. That was true enough for the yokel at the fair, but in this modern city life of ours it is just the other way.

The Fool of Inherited Money (not the Gambling Fool) holds on to it with fish-hooks. It is the intelligent man, with many interests and (by some freak of nature) a generous heart, who squanders his hoard.

But your Fool gets his legs around the money bag and crosses his ankles on the other side, clasps it higher up with both arms right around it and fingers tightly interlocked beyond; digs his teeth into the mouth of the same and, screwing up his eyes, clutches it all over desperately with the rigour of death, making himself wholly one with his beloved object.

From this attitude nothing can move him save the lure of a plausible fellow promising to increase his wealth.

—Hilaire Belloc quoted in **The Irish Digest.**

When Polls Are Baffled

"No poll, no matter how scientifically planned or executed, can ever do any more than indicate the actual thinking and doing of the persons polled. It can never indicate how men and women *should* think of what they *should* do. A scientific poll of the residents of Sodom and Gomorrha, I dare say, would have been very revealing. Yet anyone who would have used the results of that poll as an ideal toward which all normal men and women must strive should have been locked up in a padded cell.

"Obvious, you say. And so it is! Unfortunately, however, there are all too many citizens who would gladly substitute the results of a poll for revealed infallible truth."—**The Josephinum Review.**

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

IS it ever allowed for a Catholic priest in the United States to witness the marriage of two non-Catholics in case they happen to be his good friends or his catechumens to be baptized at a later date?

There does not seem to be anything in canon or civil law against such a ceremony. It would be wise, of course, to ask first the permission of your bishop to make sure he has no objections. There is the danger of possible scandal or appearance of indifferentism but perhaps the circumstances of your case might remove any danger of wonderment on the part of Catholics or non-Catholics. The classic example usually given is that of former President Herbert Hoover whose wedding was performed many years ago in the West by a priest in the absence of any minister.

Needless to say, a priest even in a so-called small town that may be predominantly Catholic should not become a "justice of the peace" in the town which would make him a civil magistrate. Canon 139 forbids such public offices without an Indult from the Holy See.

The Holy Office in a private response of 1917 referred to this canon of the Code just promulgated when it replied to a question whether a priest could assist at civil marriages. The Holy Office wisely distinguished the fact that it had in mind only priests in mission countries acting as civil magistrates in marriage; the Holy Office declared it had no objection to any such Indults coming from the Sacred Congregation of Propaganda provided that the marriage was naturally a valid marriage and that no scandal, no danger of favoring indifferentism nor any heretical ceremonies would be present. Cf. Bouscaren *Digest,* II, 333-334.

A priest in this country performing a marriage of non-Catholics in an exceptional case is performing a civilly valid act but not as a civil official, merely as an "ordained clergyman" registered as such to perform marriages and thus there is no conflict with Canon 139.

A priest gives conditional absolution and anointing to a fallen away, unconscious Catholic. Is the pastor obliged to give complete Catholic burial to this person? If the family (also lapsed) will not have the body taken to church for a funeral Mass, what is to be done? The family will allow Catholic services in the funeral parlor.

If a Catholic was *not* worthy of Christian burial *before* he lapsed into unconsciousness the

conditional absolution and anointing does not restore him to the *external* good graces of the Church.

There are frequent cases when only your Chancery can give the decision whether Christian burial should be denied. Others disagree (cf. the article of Fr. Kerin in THE PRIEST, Nov. 1952), but I feel we should deny Christian burial more than we do. If we explain to the next of kin that we are in no way judging the eternal salvation or damnation of the person, but that we are merely righting the *external* unbalance of the scales, and that we will offer private Masses which they are welcome to attend, no one should be offended.

There seems no reason to allow a substitute funeral-parlor "service" for a funeral Mass.

Can we obtain the Plenary Indulgence, under the usual conditions, granted in a Papal Blessing if we hear this Papal Blessing over the radio?

Yes. The Pope wanted to take advantage of the modern inventions to bring the opportunity for extra Indulgences not only to those who receive his blessing personally, but also to those who receive his blessing "Urbi et Orbi" as they listen to the radio. Thus those who receive his Papal Blessing "pie devoteque" as it comes over the radio may obtain a Plenary Indulgence, under the usual conditions—Decree of the Sacred Penitentiary, June 15, 1939 — *Acta Apostolicae Sedis,* XXXI (1939), 377.

Is it true that the Church no longer allows any new "national" parishes for any particular groups of Catholics?

True — such new "national" or "language" parishes have been forbidden since the Code came into effect in 1918—Canon 216.4. The Code Commission was asked in 1923 to interpret this Canon in view of the following situation. They were asked about a country where there are two official languages (perhaps the reference was to Canada)—"Was a special indult needed from the Holy See to erect a parish which was to be destined exclusively for the faithful of a determined language even if this language was one of the official languages?" —and the answer on May 20, 1923, was "Affirmative"—*Acta Apostolicae Sedis,* XVI (1924), 113.

Without entering any controversies such as exist in the south (and in the north), we may add that new "colored" parishes have certainly been forbidden since 1918—that is, it is absolutely forbidden by the law of the Church to establish (without a special indult) any new such separate parishes for the exclusive use of a certain group of the faithful. Canon

216.4 declared the old national parishes need not be disturbed —but it forbids new ones. You might confer the dissertation of Fr. Ciesluk, *National Parishes in the United States* (Catholic University, 1944), pp. 96-101.

In receiving converts whom I baptized conditionally, I never insisted on their making a complete and integral confession, since (I reasoned) all their sins were "materia dubia" for confession. But now I learn that all such people must make a complete confession. Am I to get those people back again and correct this error?

You need not "apologize" for your previous view as some well-known authors taught that confession is to be recommended for an adult convert who is baptized conditionally, but that such a confession was not obligatory. Noldin *(De Sacramentis)*, 1937, n. 230, cites the authors who favored your previous view, but he himself holds the opinion that such converts have an obligation to make an integral confession. It seems more reverent and careful to follow the view of Noldin who believes "peccata dubie baptizatorum ex voluntate Christi materiam necessariam absolutionis constituunt."

As to calling back a penitent, Noldin (n. 408) mentions that if a confessor speaks to his penitent alone outside the confessional it may not be a strict violation of the seal according to some authors, but it is at least a prohibited use of knowledge learned in confession (Canon 890.1) and would be forbidden for this reason at least. He wisely mentions that one important difference between confession and a "secretum commissum" is that "obligatio secreti non urgeat erga eum, qui secretum commisit." Thus a priest should not call back a penitent who has left the confessional.

Needless to say, any casuistic distinctions are dangerous when discussing the seal of confession. We might also add that it is a good custom to have another priest, if possible, hear the first confessions of your converts.

What is the proper procedure for the convalidation of this attempted marriage? The groom was baptized in a Schismatic Church, but will be received into the True Faith before the convalidation. The bride was baptized and brought up in the Greek Rite. Do I have jurisdiction for validly assisting at the marriage? If not, from whom does delegation come? What do I need for licitly assisting?

A convert has his choice of a Rite, and I am sure you will remind him of his freedom to make the choice, but I presume you mean he will be received into your Latin Rite. This reduces the case to a marriage

between a Latin man and an Eastern Catholic girl. Such a marriage should take place in the rite of the man and thus you can validly and licitly perform the validation ceremony in your own church without any outside permission or delegation.

Can these people be married validly? The woman who was baptized a Baptist married a non-baptized man. They divorced because of his cruelty. He is married again. She next married civilly a Catholic with whom she is now living. This woman was somehow baptized by a Catholic priest after this second marriage with the Catholic. She has four children, two from her first husband and two from her second husband.

There is a remote possibility, but it is best not to offer the lady too much encouragement. The Tribunals of the country are flooded with such cases and thus there are long delays. You might ask your diocesan Officialis to put the case on his calendar.

For the sake of settling an argument "inter mulieres" may I ask you to send me your opinion on the use of the lining of old vestments for making clothes as Christmas gifts to poor children. I know the ruling about burning castoff vestments, but the need for clothing among the poor children here in the Philippines is very great.

Charity takes precedence over the usual rules and regulations which are made to preserve the reverence due to the vestments. Also, we might venture to quote: "When you did it to one of these My little ones, you did it to Me." What greater use of the vestments of Christ's priests than to clothe His little ones? Wuest-Mullaney in their *Matters Liturgical*, n. 115, present the ordinary rule—old vestments are not to be converted to profane use and if they are burned the ashes are to be put in the sacrarium.

As Lent and Holy Week come in view once more, I would like to ask: "What was the decree of the Holy See about the words 'perfidi Judaei' in the Good Friday prayers?"

The Sacred Congregation of Rites was asked about the sense of this expression, because some vernacular translations of the phrase seemed somewhat offensive to the Jewish people.

The Congregation answered, on June 10, 1948: "non improbari, in translationibus in linguas vulgares, locutiones quarum sensus sit: 'infidelitas, infideles in credendo'."—*Acta Apostolicae Sedis*, XL (1948), 342.

When was the change in the law about the form of marriage? A man in my parish attempted a civil marriage in

June, 1949; he was properly baptized as a Catholic, but raised entirely as a non-Catholic by his non-Catholic father.

This man will be able to take advantage of the new law on the form of marriage. For marriages attempted since Jan. 1, 1949, proof that the person was "baptizatus in Ecclesia catholica" is sufficient to show his obligation to the form of marriage.

This most important change in the law was made by Pope Pius XII in his "Motu proprio" of August 1, 1948—"Decretum *Ne temere*"—*Acta Apostolicae Sedis,* XL (1948), 305-306.

As the Pope mentioned in his decree, the experience of thirty years since the Code became effective had taught that the exemption granted to some Catholics as described in the second half of Canon 1099.2 had not helped the members of the Church and had multiplied difficult marriage cases in the Tribunals throughout the world, and thus the Pope decided to revoke this exemption and to return the law to the simplicity of the "Ne temere" decree, that all who are "baptized in the Catholic Church" are held to the form of marriage, regardless of later events.

Since the Pope "Motu Proprio ac de plenitudine Apostolicae potestatis" abrogated the latter part of Canon 1099.2, you could take a pencil, draw a line through the words "item ab acatholicis nati, etsi . . ." to the end of Canon 1099.2, and perhaps write in the margin of your Code: "these lines no longer the law for marriages contracted after Jan. 1, 1949."

From The Notebook Of A Missionary . . .

"It was very hard in the beginning to get used to going barefoot; but what can one not get used to?

I was not used to going without coffee at all; now I am!

I was not used to eating rice with water-curry and nothing else; now I am!

I was not used to living without bread, vegetables, fruits, meat, soup, milk, eggs and what not; now I am!

I was not used to eating at any time or at no time; now I am!

I was not used to crossing water, getting thoroughly wet and remaining so till the air of the sun (if any) dried my clothes; now I am!

I was not used to going to rest after midnight and sleeping only 4 or 5 hours, now I am!"—**Mission.**

Septuagesima Sunday

February 14, 1954

The Second Commandment (Continued)

AN oath is the calling on God to witness the truth of what we say or promise. Taking an oath is called swearing. We can swear not only by using the name of God or Christ, but by using the name of a creature in which His attributes are especially displayed as in the expression "by heaven," "by the Mass," or "by the Holy Gospel." "He that sweareth by heaven, sweareth by the throne of God and by Him that sitteth thereon" (Mt. 23:22). An oath is permitted when: one speaks the truth; the reason for taking the oath is sufficient; and what is sworn to is lawful.

Christ would seem to have forbidden swearing under all conditions: "But I say to you not to swear at all, neither by heaven for it is the throne of God; nor by the earth for it is His footstool; nor by Jerusalem for it is the city of the great king; neither shalt thou swear by thy head because thou canst not make one hair black or white. But let your speech be yes, yes; no, no; and that which is over and above these is of evil" (Mt. 5: 33-37). "Above all things, my brethren, do not swear, either by heaven or by earth or any other oath" (James 5: 12).

The followers of Christ are in general forbidden to swear, for oaths are unnecessary in a Christian community where everyone is honest and truthful. But in a world where lies and mistrust have arisen among men, an oath is at times necessary to establish the truth. Men in many instances would not hesitate to tell a lie, but they have enough reverence for God not to commit perjury. St. Paul repeatedly took oaths to confirm the truth of his words (Rom. 19: 2; II Cor. 1: 23 and 11: 31). The Church has condemned as false the doctrine that all oaths are unlawful.

Perjury is swearing to falsehood, is never permissible and is always a grave sin, even though one swear to the truth of only a slight lie. Even in this latter case the sin is serious because great dishonor is shown to God by calling upon Him to witness the truth of what is known to be false.

Sexagesima Sunday

February 21, 1954

The Third Commandment

"REMEMBER that thou keep holy the sabbath day. Six days shalt thou labor and do all thy works; but on the seventh day is

the sabbath of the Lord thy God; thou shalt do no work on it, neither thou nor thy son nor thy daughter nor thy man-servant nor thy maid-servant nor thy beast nor the stranger that is within thy gates. For in six days the Lord made heaven and earth and the sea and all things that are in them and rested on the seventh day; wherefore the Lord blessed the seventh day and sanctified it" (Exodus 20: 8-11).

This commandment rightly and in due order prescribes the external worship which we owe to God and is a consequence of the preceding commandment. If we sincerely and devoutly worship God we cannot but honor Him with external worship and thanksgiving. Since we cannot easily discharge these duties while occupied with worldly affairs, a certain fixed time has been set aside so that it may be conveniently performed.

"The importance of its observance for the faithful may be inferred from the consideration that those who faithfully comply with it are more easily induced to keep all the other commandments. For among the other works which are necessary on holydays, the faithful are bound to assemble in the church to hear the Word of God. When they have thus learned the divine justifications, they will be disposed to observe, with their whole heart, the law of the Lord. Hence the sanctification and observance of the sabbath is very often commanded in Scripture" (Cat. Council of Trent).

In the New Law, with the fullness of power given to her by Christ, the Catholic Church changed the time of obligation from Saturday (i.e., the sabbath) to Sunday. Just when this ecclesiastical law was enacted it is hard to ascertain. It is known, however, that the change from the sabbath did take place in the first centuries, perhaps at the command of Christ shortly after His resurrection. Since there is no certain proof from Scripture of the transfer of the sabbath obligation on Sunday, those Protestants who look on the Bible as their sole guide in religious matters should logically keep Saturday holy rather than Sunday.

Quinquagesima Sunday

February 28, 1954

Read and explain the Lenten regulations

The First Sunday of Lent

March 7, 1954

The Third Commandment (Continued)

TELL the people why Sunday is called the Lord's Day (Easter and Pentecost). Name the six holydays for them and tell them of their obligation under pain of mortal sin to hear Mass on the Sundays and holydays.

To fulfill this obligation, four requirements must be satisfied: We must be bodily present; during a

whole Mass; with sufficient attention; and with the proper intention.

To be bodily present at Mass means to be there physically, so as to be considered one of the group that is assisting at the Holy Sacrifice. Hence Mass cannot be heard by radio or TV.

If a notable part of the Mass is omitted, one's obligation is not fulfilled. Regard must be had not only for the duration but for the importance of the parts missed. It would be a serious omission: to miss everything up to and including the Offertory; to miss everything up to and including the Gospel together with all that follows the Communion of the priest; to miss everything from the beginning of the Preface to the beginning of the Consecration. A slight omission is a venial sin. A grave omission is a mortal sin.

Proper attention: Writing, reading a novel, earnest and continuous conversation, deep sleep are examples of actions that are incompatible with the attention required for hearing Mass. Willful distractions indulged in during the Mass do not prevent us from fulfilling the precept, though we are guilty of sin in voluntarily giving way to distractions at such a time. Singing in the choir, acting as usher, going to confession, do not exclude the required attention.

The fourth requirement is a proper intention. I have this as long as I go to church to hear Mass like other Catholics. An explicit intention is not required.

'Elijah The Restorer'

An attempt "to rid New York of sin" was undertaken in 1903 by the evangelist, John Alexander Dowie, who had become a megalomaniac after he had established a profitable religion and bought Zion City, Illinois, for the exclusive occupancy of his converts. Carried in ten special trains, the self-styled Elijah the Restorer and 3,000 of his angels descended on Madison Square Garden where, in the middle of Dowie's opening sermon, the audience walked out in disgust. Still full of hope, he held small meetings for four weeks and his followers distributed literature to a million families. Then the Zionists went home, abandoning the crusade which had cost $300,000 and accomplished nothing.—**True.**

Saints

One hundred forty of the 306 canonized saints and blessed of the Franciscan Order were martyrs for the faith. In 1925, at the Vatican Missionary Exposition, there was a manuscript exhibiting the names of more than 1,000 uncanonized Franciscan martyrs who had offered their lives among heathen peoples. Of this number, 117 Franciscans were martyred in North America alone.—**Capuchin Clarion.**

PUBLICATIONS DISAPPROVED

by the

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FEBRUARY, 1954

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Black Magic

Crime and Punishment
Crime Does Not Pay

Diary Loves

Girl Comics

High School Romances

Journey into Fear
Journey Into Unknown

Love Problems
Love Romances

Man Comics

Out of the Shadows

Pictorial Romances

Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love

Sam Hill, Private Eye
Shock
Strange Mysteries
Strange Worlds

Suspense
Sweethearts

Tales from the Crypt
The Haunt of Fear
The Spirit
Two Fisted Tales

Witches Tales
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Weird Adventures
Weird Fantasy
Weird Mysteries
Weird Science

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Open All Night

The Marina Street Girls

AVON PUBLICATIONS

Amboy Dukes
A Prisoner Ate A Hearty Breakfast

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Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children

A Rage To Live

Clara

Don't Touch Me
Flee the Angry Strangers
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Lament for Four Virgins
Louisville Saturday
Low-Down
Of Former Love
So Many Doors
The Day of the Locust
The Farmers Hotel
The Price of Salt
Thin Edge of Violence
Wait for Tomorrow

CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Flesh and the Dream

DELL PUBLICATIONS

Age of Consent
Back Country
Captain Ebony
Down
Girl On the Beach
Go Down To Glory
He Had Three Love Affairs
Really the Blues
The Forest and the Fort
The Harem
The Sea is A Woman
Untamed

ETON PUBLICATIONS

Hide-out
Strip for Violence

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Black Wings Has My Angel
Darling, It's Death
Look Back to Love
Lovers Are Losers
Moment of Truth
Mountain Girl
Plunder
Run, Chico, Run
Take Me As I Am
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Strangers in Our Midst
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Father and Son
Forever Amber
From Here to Eternity
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Judgment Day
Knife at My Back
Knock on Any Door
Lie Down in Darkness
Long November
Love Camp
Love Without Fear
Mittee
One Lonely Night
Scollay Square
The Age of Longing
The Big Kill
The Catcher and the Rye
The Girl in His Past
The Hoods
The Naked Streets
The Revolt of Mamie Stover
The Unwanted
The Woman of Rome
To End the Night
Tobacco Road
Tragic Ground
Trouble In July
Vengeance Is Mine

DIGEST-TYPE NOVELS

Another Man's Wife
Backstairs
Backward Hussy
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City of Sin
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Cracker Girl
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Girl Hungry
Harlem Doctor
Her Last Lover
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Office Sinner
Passion In The Pines
Pound of Flesh
Pursuit
Red-Headed Nurse
Red-Headed Sinners
Runaway Girl
Runaway Blond
Savage Eve
Sinful Island Vacation
Sins of a Private Secretary
Ship's Doctor
Soldier's Sinner
Strange Circle
Streets of Paris
Trailer Camp Girl
Wayward Nurse
Wild Girl
Witch on Wheels

MAGAZINES

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Your Psychology
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Zowie

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list in quantity are priced at 1c each.

NOTE: A Club to obtain pocket-size books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 351 Fourth Avenue, New York 10, N. Y.

Fleeing Death

The measures taken to safeguard Stalin were indeed elaborate. John Fischer in his work: **Scared Man in the Kremlin** gives an account of the difficulties one has in getting into the Kremlin—Stalin's citadel. He tells how when he and two other representatives of UNNRA were entering the Kremlin they had to pass six detachments of guards, all heavily armed. Stalin's personal apartments were guarded by recruits from a remote part of Russia, speaking a language known to very few. When traveling he used a number of bullet-proof cars, all of the same make—it was impossible to know which one contained the dictator. His food was prepared by picked cooks and each item was tested for poison and sealed in a container. These seals were broken only before use. After the assassination of Kirov in 1934, Stalin hurried to Leningrad to interrogate the assassin. Before he boarded his train however, everyone within a mile radius from the Station was moved.

No matter how elaborate the precautions, he could not avoid death.—Martin Murphy in **Hibernia.**

Book Reviews

Communist-Socialist Propaganda In American Schools

By Verne P. Kaub

Meador Publishing Co., Boston, 1953, 192 pp., $2.50

NOT very long ago there were many Americans who deplored the "great furor" being raised over the infiltration of Communist personnel and propaganda into this country. These men and women would have us believe that there was and is no real danger. They told us, in effect, that if we let it alone it would go away.

Today we have few, if any, illusions about Communism. We flinch when we realize how much of a foothold it has already gotten in this country. We hope that our efforts to extricate it have not come too late. But for those who may feel that no new evidence of Communist treachery can either surprise or shock them Mr. Kaub lays open a display of facts that will touch off another round of shudders.

He has written, as he says, "a documented study of the role (the) National Education Association is taking in the indoctrination of the youth of our country with the ideology of Communism-Socialism." Chapter by chapter he reveals the persistent attempt on the part of the various departments of the NEA to debunk American ideals, play-down the achievements of our country, high-light our failures, and show us as inferior in almost every way to Russia. He quotes liberally from NEA publications, pointing out the sometimes subtle and sometimes brazen leftist propaganda.

One might question Mr. Kaub's philosophy of law in the light of his statement that governmental power comes from the people governed. And it is a matter of regret that he should write: "The truth, of course, is that Christianity is the most spiritual and least materialistic of all religions, and that Protestantism, based so largely in the doctrine of justification by faith, is the most spiritual and least materialistic 'phase' or branch of Christianity."

On the whole, however, Mr. Kaub has rendered a genuine service in giving to the thinking and planning of the NEA the kind of fearless publicity it deserves. —Raymond Gribbin, Baltimore.

The Philosophy of Evil

by Paul Siwek, S.J.

The Ronald Press, New York, 1953, pp. 226, $3.50

THE problem of evil is hardly one that can be ignored even by the ordinary unreflecting man, for the simple and obvious reason that suffering and death are always with us and evil impinges on nearly every consciousness. It is rightly, what Schopenhauer called it, a *punctum pruriens*. One can dismiss the complicated physical theories of an Einstein or lackadaisically pass by the ordinary vexed

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problems of philosophy, or ignore other intricacies so often purely intellectual which confront trained students in a dozen fields. Evil, however, stands apart.

Every system, philosophical or theological, from Buddhism to Mary Baker Eddy's cloudy vaporizing, attempts to tackle this problem. It is the awareness of evil, after all, which has aided Christian Science to spread noticeably, and it is probably futile to point out as Chesterton did, brilliantly, that it is neither Christian nor Science. It gets its hold on people because people suffer and grasp at straws. The faith healer, too, knows this whether he be a misguided zealot or a charlatan.

The present book, the outgrowth of a series of lectures at the Gregorian University, the Philosophical Institute of Rio de Janeiro, and, most recently, Fordham University, gives a good over-all picture of the problem, historically and philosophically.

On the negative side, the present work may seem somewhat cumbrous in its learning: the format *is* a bit forbidding; the book abounds in technical phraseology — not necessarily praiseworthy; the discussion is rather severely philosophical. The roots of these possible difficulties are likely to be found in the Old World training of its learned Polish author.

The experience, however, of reading such a work is not without its compensations. There are some very fine insights and some almost startlingly modern citations (e.g., the quotation from

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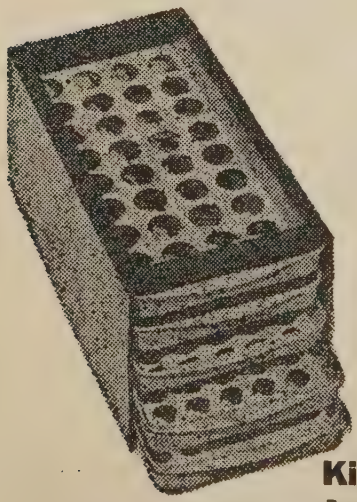

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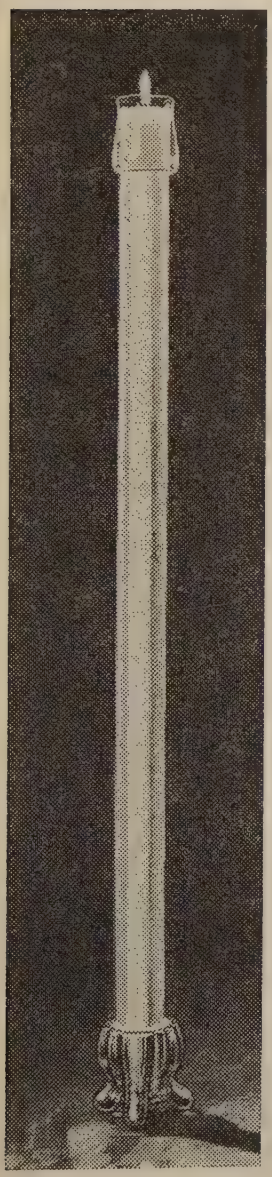

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Book Reviews

Helen Keller against pessimism). For the student already quite familiar with the problem, Fr. Siwek still says a number of new things.

It might not be amiss, for readers of THE PRIEST, to add that Fr. Siwek is also the author of a study of Therese Neumann, an "adverse" study in religious psychology, which Bruce has just brought out in English. This we will have reviewed *in extenso* by Miss Hilda Graef — and soon. — G. J. G.

Currente Calamo

Continued from page 114

Msgr. Maurice S. Sheehy and Mr. Eugene P. Willging.

Sister Claudia, I.H.M., librarian of Marygrove College, Detroit, will edit the Guide section, continuing a work in which she has been a pioneer.

It is the primary purpose of the publication, the editors say, to make the words of the Pope available in a handy form to everyone —Catholic and Protestant, clergy and laity. But they expect its Guide section and specially developed Index to be of particular benefit to teachers, scholars, librarians and preachers.

There has been something similar issued in England, but this new journal has no exact equivalent in the United States. Not even the *Acta Apostolicae Sedis,* so far as we know, is as comprehensive as this.

Subscriptions are now being accepted, though we have not yet been informed of the price. The address is THE POPE SPEAKS, 4511 Cumberland Avenue, Chevy Chase 15, Maryland.

Correspondence

The Blessing Of St. Blaise

AS in every year for centuries priests will bless throats on St. Blaise day or on the Sunday following. If on a Sunday, the faithful will be numerous, for they have confidence in and appreciate the sacramentals of the Church. It is natural for humans to seek relief from physical ailments through prayer, as, witness the pilgrimage to our shrines, not to mention the eagerness with which some Protestants join the Christian Science Church because it promises to relieve them of their aches and pains.

At one time the formula of the blessing of St. Blaise was about half as long as the present one. Why it was doubled in length I know not. I hope that no one decides to redouble.

Have you ever stopped to realize that there are 27 words in the blessing? It took me three days to memorize that many vocables in first-year Latin, and make them stick. And we are expected to pronounce all 27 in five seconds flat if we intend to bless some 600 or 700 persons in an hour's time. This can be figured without using algebra, which most of us have forgotten anyhow, if we ever knew it. As a matter of fact, it takes ten seconds to pronounce the words of the blessing reverently and rapidly and make the sign of the cross. This means six persons per minute. Six hundred persons mean an hour and 40 minutes — quite a

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work-out for a priest even though he may have been tackle or guard on his college team. And what about the faithful who have to wait over an hour for the blessing?

The omniscient Lord in Heaven will indubitably understand the mumbling of the fatigued priest, but I challenge any member of the nine choirs of the angelic host to decipher the alleged words uttered by the good sacerdos soon exhausted with something akin to battle fatigue. We are permitted to abbreviate the formula of absolution in the case of many penitents, item for other sacraments in emergencies.

Ever hear even a devoted and pious priest pronounce the blessing of St. Blaise when there is a large gathering such as may be present on the evening of the feast or on the Sunday following? I did. It was not too impressive. I have been one of the worse offenders — Pater ignosce. After bestowing the blessing to some 25 or 30 persons he sounds like this: "Per in shess batty blasi — mumble mumble — in dumb Pat, Phil, Spirits sunk. Amen."

Far be it from me to intend irreverence in re. I merely wish to point out the impossibility of bestowing the blessing of St. Blaise by a priest to many hundreds of the faithful with reasonable speed whilst using a formula so lengthy as the present one.

With apologies to old Cato I beg

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to state: Ceterum censeo benedictionam hanc esse abbreviandam.

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Rosaries Again

THERE seems to be a basis for saying that the terms *rosarium* and *corona* are used synonymously. If Father Fanning had cited the Latin text from "Ubi Primum" he could have seen these terms used as synonyms in the very words he cites. The Latin text reads: "Ceterum sua *Rosario* genuina forma servetur, ita ut *coronae* non aliter quam ex quinque aut decem aut quindecim granorum decadibus coalescant: item ne aliae cuiusvis formae rosarii nomine appallentur"; and a few lines above this we read: "Formulae benedicendi Rosarii seu Coronae. . ." Again in *The Ecclesiastical Review* (v. 27, p. 546): "Usually rosarium stands for the fifteen mysteries, whilst corona signifies five. . . But the terms are actually used promiscuously in public documents, as the S. Congregation (n. 237 ad 2 Decr. authen.) allows."

I think we can agree with Beringer (Die Ablasse, ed. 1900, p.

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333) that the name rosary should not be used for the various chaplets without qualification, but there is no objection to such expressions as the rosary of St. Bridget, of the Five Wounds, etc. That this has been constant practice can be seen by a glance at the index of *The Ecclesiastical Review.*

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the clergy a discount, I am sure that they are well aware that "Father" couldn't buy the books he does buy if he had to pay full retail price. That they could, if they wished, charge everyone full retail price and do no one an injustice goes without saying. And perhaps they should do just that in the cases of the clergy in parishes where the stipends for High Masses and the stole fees for Baptisms, Funerals, and Weddings are continually rolling in day after day.

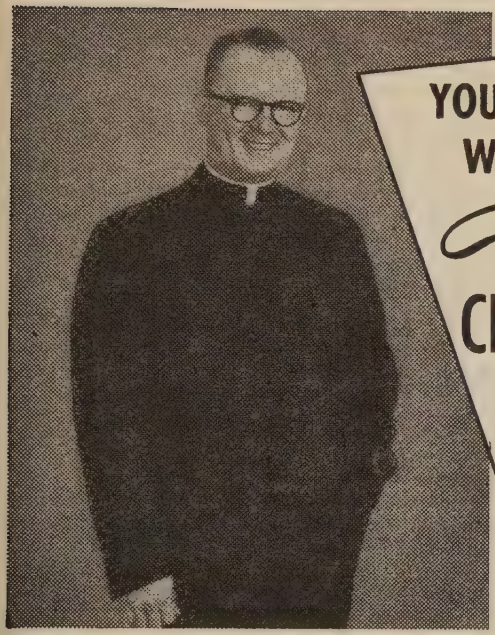
Speak for the clergy of good financial means in your article if you will, Father Trese, but give us another article in THE PRIEST in favor of discounts for those of us who are struggling just as hard as the good Sisters — God love 'em, I don't know what we would do without them for Vacation School —to keep financially solvent.

To put even the most kindly interpretation on the article, the most that can be said for it is that it should be addressed to that group of the clergy who are well able to pay their own way *all the way*.

With malice toward none, charity towards all, I am

Respectully yours in Christ and Our Lady,
Clement V. Gallagher
Yuma, Colorado

FATHER Trese certainly "hits the nail on the head" in his splendid article "Clergy Discounts and Catholic Books" in your December issue when he points out that to promote reading of Catholic books by the laity it is necessary to make it convenient for them to buy such books and that there will be no increase in such



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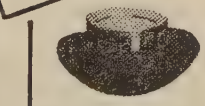

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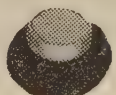

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facilities as long as the retailer is faced with the certainty of an operating loss.

Father Trese quotes figures in connection with dealer's cost of books and operating expenses. In "round numbers" they are fairly accurate, but even booksellers commonly make the mistake of thinking they get a 40% discount, when that is the usual margin allowed by larger publishers for *quantity* buying. However, there are many orders to be filled on which quantity discounts do not apply and retailers must also buy from un-realistic small publishers, who sometimes allow as little as 20%. The average margin therefore runs less than 37% with most dealers.

Then there is also to be taken into account the loss sustained when the $3.00 book is sold for 49 cents on a clearance sale. Other merchandise usually can be cleaned up by selling at cost, but "books are news" and often as fleeting in value as magazines. It is not surprising therefore that a U.S. Government survey disclosed a net profit of only one-half of 1% for secular book retailers.

We who are in this "apostolate" would be satisfied to break even, but even that is difficult to envision under present conditions.

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Amendment is all about? If you do, 'phone a few of them at random and be amazed at the ignorance or even apathy about it.

For the past several months, I have studied the controversy over this vital legistration and firmly believe that if this Congress does not pass this Amendment, as it is, we will have more Yaltas, Potsdams and even worse, that is to say, invasion of your personal liberties regarding your own publication, your home, your church, your school etc.

The case briefly is this, "The President's treaty-making power is not affected in the slightest by the provisions of the Bricker Amendment. Under the text of that Amendment, the President can negotiate treaties exactly as heretofore and, when ratified by two thirds of the Senate, every treaty will IMMEDIATELY become effective under INTERNATIONAL law and be binding as an international agreement. The Bricker Amendment concerns itself SOLELY with the domestic or internal effect of treaties and contemplates that, just as in other major countries in the world, a treaty, while binding as an international obligation, shall not become DOMESTIC LAW, within, the United States except by appropriate legistration. The Bricker Amendment deals solely with the domestic problem as to what our form of government shall be and concerns only the people of these United States." (Frank Holman, Past Pres. American Bar Assn.)

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readers until the issue is settled one way or another. As Catholics, we have a special interest and responsibility. We dare not be indifferent about the outcome.

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May all of us have your continued press support on this paramount issue of the day?

Cordially,

Louis D. Carroll, Esq.
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(Mr. Carroll is an estate counsellor and one of Baltimore's leading Catholic laymen. He sent copies of this letter to 80 Catholic publicists. We thought you would find it interesting. — Editors.)

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PERHAPS Mr. T. P. Neil is not acquainted with Father Boylan's work, *This Tremendous Lover*. I think this work is at least a beginning in the "neglected realm of spirituality." One big point in Father Boylan's favor of having the right starting point is his "sane light on the family."

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Correspondence

I suggest the perusal of Father Boylan's book to Mr. Neil. He might well recall, too, that Father Boylan is a Trappist!

Sincerely yours,
Jos. M. Powers, C.SS.R.
Mt. St. Clements College
De Soto, Missouri

Good News From The Philippines

THAT National Election November last is the best thing that has happened to the Philippine Islands in fifty years.

The Filipinos and the foreigners there, too, are rejoicing that a spineless administration breeding corruption has been thrown headlong out of power; and a man has now become President who has proved himself to be a straightforward, two-fisted fighting official as well as a wise, just, and able administrator. To the people at large the result of the election is a strong proof that the Filipinos are capable of governing themselves. And I am sure that is true. But it is not the whole truth.

To me that election is a climax to twenty years of fighting and eighteen years of organized prayer for the schools of the Philippines.

Just twenty years ago I came to the conclusion, after four years of conciliatory yielding to school principals and superintendents in their repeated encroachment on the rights of the children whom I was supposed to instruct in the Faith — the conclusion that any further yielding would be sheer cowardice. It was then I began to fight. And the fighting was successful to this extent, that it slow-

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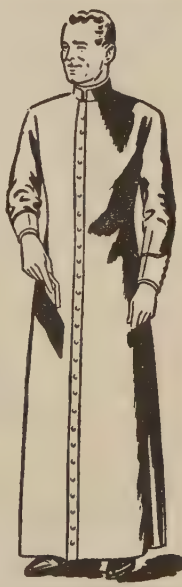

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ed down the anti-Catholic activities of the enemies of religious classes in the public schools as authorized by law.

But those activities did continue; and the classes in catechism did continue to dwindle for the next two years. Then the Apostolic Delegate to the Philippines, Archbishop Piani, regarded the situation as so serious as to call for organized prayer. The crusade of Prayer His Excellency inaugurated in November, 1935, soon turned the tide of attendance at those classes so hateful to the enemies of religion. Within three months thousands were pledged to say that prayer "for the lawmakers and for the schools they would give us." Within four months the enemies of those classes were on the defensive; within a year their conspiracy was broken, and the controverted classes were gaining in attendance by leaps and bounds. They have been gaining for eighteen years — and the National Election last November placed at the head of the Government a man who may well be God's instrument in heaven's answer to that prayer.

Sincerely in Christ,
Veteran Missionary
Philippine Islands

Defends The Vernacular

SURELY we all have a right to our own opinion, and after reading through the January issue of THE PRIEST, I have decided to retain my own concerning the liturgy and the vernacular. I confess I am not quite sure just what

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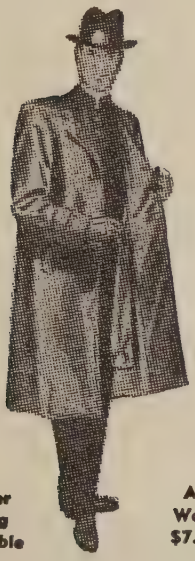

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Correspondence

Father Kaiser would emphasize: the Mediator Dei itself seemed a bit more simple. But I did wince perceptibly at the implication that we must make a clear choice between either dogma and personal holiness, or psychological and social ideals. It seems there is a legitimate place for both. Apart from any extreme views, there *is* a psychological element to the liturgy, and its importance ought not be lightly set aside.

However, I steadfastly repulsed the temptation to write and say so. I merely uttered a short prayer (in English) that some day soon the concept of the liturgy as something living and dynamic would gain a more general acceptance, and help re-fashion the rather static view implied in what I read —the notion of the liturgy as a *fait accompli,* frozen fast in a far-distant era, only to be repeated, rote-fashion, until the end of time.

The Language Is Extrinsic

But then I came to Father Scafati's article and lost control. I dashed for the typewriter! I certainly admire those who know Latin as well as they know English, but I cannot for the life of me understand why they insist upon associating it with the "spiritual unity" of the Church. The notion that the unity of the Church depends upon something as flimsy and secondary as a language strikes me as approaching those "heretical tendencies" Father Kaiser was speaking about. If starting today every human being on the face of the earth forgot every bit of Latin he knew, from the Pope on down, the Church would *not* cease to exist; nor would its unity be lessened one whit.

English and German and French

were not used in the time of St. Thomas Aquinas because, I am told, they weren't much in the way of languages at that time. When they were popular languages, however, and the Reformers made use of them, it was certainly not the use of those languages which brought about the Reformation either. (And I do believe Calvin wrote his "Institutes" in Latin, and it was only translated into French about five years later; but I'm sure the book did harm even before the translation appeared.)

Of course, there are other questions. If Latin was the "logical language of conversion" when the Church got to Rome, what reason is there for not asserting, *pari passu,* that English would be the "logical language of conversion" here in America today? Or, to be consistent, Father Scafati should have criticized the early Church for not retaining Hebrew or Aramaic, and for threatening the unity of the Church by introducing first Greek and then Latin! And the poor Apostles! Why did they ever presume to offer Mass or recite the psalms in a language that was spoken on the streets? They might better have settled upon Egyptian as the liturgical language for Jerusalem, Corinth and Rome in the interests of "spiritual unity."

Latin will live forever as the official language of the Church; no one wants to change it. While it is hardly the "sine-qua-non of its spiritual unity," it is a tremendous help in guaranteeing a com-

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mon understanding of our faith throughout the world. But as for a liturgical language, may God have mercy . . . I don't want to become a "Latin scholar" in order to pray well, especially if it is to be a "life-time task." I just want to pray well, and unfortunately, I pray best in the language I speak all day long, and in which I dream at night!

And the people in our churches? Most of them don't know any Latin at all. I fail to see what would be so tragic if "once accepted" for the Breviary, the "argument for vernacularization" would be extended "to all phases of liturgical functions." I think the English Breviary would be wonderful for the English-speaking priests, and a German Breviary for the Germans, and so on; but I think a wider use of the vernacular for the laity is even more necessary.

Finally, God bless good Father Reinhold! His letter answering Father O'Reilly helped bring my blood pressure down again, and enabled me to close the January issue with renewed hope and courage.

Sincerely yours in Christ,
John L. Murphy
St. Thomas Aquinas Church
Milwaukee

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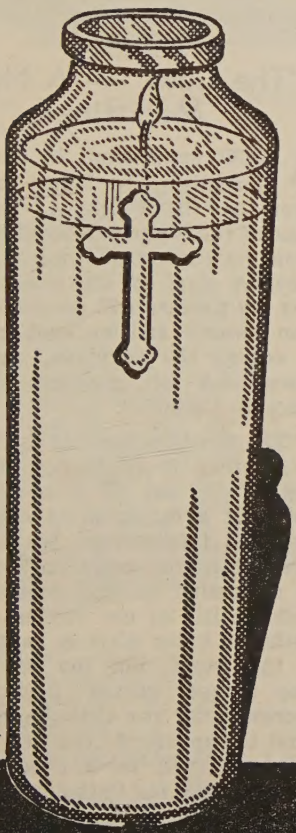

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Correspondence

Mary if all us would daily recite our Divine Office before the Blessed Sacrament, and have Mary in turn offer this sacrifice of ours to her Divine Son?

Sincerely in Christ,
Victor Lillig, O.S.B.
St. Benedict's Church
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